Darwins Religions life
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer

Hefelbower Rev S G
1520 College ave 15July17

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

RESIGNATION

BY GRACE SCOFIELD HOLMES

If Thou hadst given me a cross
Of mine own design,
That I might wear with airy grace
And call it mine;
If Thou hadst given me power to choose
The hill to climb,
"Thy will be done," with careless air
I might have said sometime.

If Thou hadst left me free to choose
The path wherein to walk,
With dear companions to beguile the time
With song and talk,
With stately tree and beauteous flowers
Brightening the way,
"Thy will be done," I might have thought,
Indifferently to say.

But since Thou gavest me instead
A cross of Thine own choosing,
Alone to walk the dreary way,
My loved ones losing;
No buds of promise blooming here for me,
No help but from above;
"Thy will be done," I have learned to say
With reverent love.

BEREAVED

BY JAMES WHITCOMB RILEY

Let me come in where you sit weeping—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

The little arms that slowly, slowly loosed
Their pressure round your neck, the hands you used
To kiss—such arms, such hands I never knew.
May I not weep with you?

Fain would I be of service—say something
Between the tears that would be comforting.
But O! so sadder than yourself am I
Who have no child to die!

A PRAYER

BY FREDERIC LAWRENCE KNOWLES

God of the scarlet rose,
Give me the beauty that Thy love bestows!

God of the lily's cup,
Fill me! I hold this empty chalice up.

God of the sea-gull's wing,
Bear me above each dark and turbulent thing.

God of the eagle's nest,
Oh, let me make my eyrie near thy breast!

God of the roadside weed
Grant I may humbly serve the humblest need!

God of the butterfly,
Help me to vanquish death, although I die!

It ain't no use to grumble and complain,
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
Why, rain's my choice.

—James Whitcomb Riley.

Contributions

YE WILL NOT COME

BY M. RHODES, D. D.

"Ye will not come to me, that ye may have life." These pathetic words were not addressed to pagans, but to a class of wholly legalistic religionists who trusted only in themselves and rejected Jesus Christ. They observed a set of forms wholly external, and without power. The Master's utterance is a plaint, pathetic in the extreme. The prayer of a dying mother in behalf of a wayward son could not equal this for pathos and the urgency of a wounded soul. It is not easy for those who know and love the Lord fully to appreciate the depth of grief, and the tremendous heart-pangs of the disappointment disclosed in this sentence. Behind and in it is all that Jesus became and endured to make him the gift of God and eternal life to those addressed.

Their rejection of so gracious an overture has more in it than simple refusal. It is vicious as well. There is no utterance of regret at the course taken. It burns with hatred, with animosity and with an inappreciation that is hostile.

Already these rejectors of the Christ have pressed the crown of thorns on his brow and subjected him to the agony of the cross. The writer can well accept this brief and only partial estimate of the tender lament of our Lord over such rejection of himself. "I have searched through literature; I have read many a touching and tender passage; I have read the tearful awakening lament of 'In Memoriam'; I have been stirred to generous passion by the loving lines of Hood over the unfortunate for whose life society seemed responsible; I have listened to the frenzied wail of Hecuba in her abounding grief; I have seen the old Greek hero dazed by the darkness and I have heard his cry for light; but I have never met with pathos so moving as the cry of Omnipotence and Love, "Ye will not come to me, that ye might have life."

There is nothing extreme in these words, nor are they surpassed by the like piteous lament of Jesus over Jerusalem. It is not so much what Jesus has done for us that cuts home to the heart that loves him, as this cruel rejection of it all, held out to men by a pierced hand. If we are repeating these words, it is because the great, sad fact we are emphasizing is so far beyond our gift of speech.

But has this pathetic plea been forgotten? No, it is still in the air, though we cannot but think too seldom heard from our pulpits. It is a deep heart-cry, and only the burdened soul is likely to make it the theme of discourse. Is it befitting to set this message aside as obsolete and without application to our time? Rather, is there a congregation of worshipers anywhere where it might not be used as a most fitting text? Alas! how large the company to whom it may be spoken with all the force of the Spirit's appeal. Some are listening to us every Lord's day to whom the Master wants us to speak this, his message: "Ye will not come to me, that ye might have life."

It indicates a stubborn resistance. There is not *much* hope that it will be overcome without the heart-appeal of the pulpit. There are ways and ways of winning men to Christ, many of them excellent, but there is no substitute for the pulpit, and no greater urgency of appeal, when the Holy Spirit inspires the preacher. As we think of the hesitation of multitudes of souls to-day who refuse the appeal of the gospel, we may well invoke the power of the Spirit upon our ministrations. It is not hard for the pulpit to fall into commonplace, when it should be urgent in its appeal. The mind no less than the heart should realize that the gospel is the power of God unto salvation, and we know how strong is the disposition to resist it; we may well shudder at any prayerless dullness on our part. "Ye will not come to me, that ye might have life."

Do we not need our Lord's spirit and tone when we utter the same message? It was the regretful complaint of our Lord. It is his gospel message for us. Our plans and methods will not save souls. The gospel can only do that. It is not only the message of the preacher, but it is his business to so proclaim it, that lost souls will be made conscious that it is the power of God unto salvation. This is no day for any lifeless, dull utterance in the pulpit. A hundred things outside urge men to awake out of sleep and give care to the message of life.

Who can measure the pathos and yearning desire of Jesus when he gazed upon the multitude all about him and said, "Ye will not come to me that ye might have life." In this dispensation of the Holy Spirit, will men not hear and heed if we speak this word in the crying fervor and tone in which Jesus spoke it?

St. Louis, Mo.

THE ROMANOFFS

II

Peter II, son of the unfortunate Alexis, succeeded Catherine, but his reign of three years brought little change in the history of Russia save the downfall of one minister and the setting up of another. On his death a council was called to decide who should take his place. Catherine's will was ignored, and at the suggestion of one of the assembly, Anne, widowed daughter of Peter the Great's half-brother Ivan, was chosen. The council then drew up a constitution for her to sign, but through the jealousy of the nobles and the designs of those who saw their own avaricious schemes thwarted under a constitutional government, these plans for the betterment of the empire fell through, and Anne ascended the throne unhampered.

Personally there was nothing to recommend in the new sovereign. She was a woman of coarse mind and vulgar tastes, frivolous, ease-loving, and ruled by favorites whose pretensions drew upon them the dislike of the nobility. Biren, the chief favorite and real ruler of Russia during Anne's reign was a German of low birth and ignoble tastes. His downfall followed rapidly on the death of the czarina.

Anne left the throne to her great-nephew Ivan, and he, poor youth, was crowned, and under the regency of his mother, was for a time nominally czar of Russia. But fate was unkind to him. A revolution in favor of Peter the Great's daughter Elizabeth swept him from the throne to exile, subsequently to prison, where, in the reign of Catherine II, he was murdered to prevent, it was said, his escape from his cell. But perhaps the real truth about the plot will never be known.

Elizabeth, the new ruler, was in her youth the possessor of no little personal beauty. Arts and sciences advanced under her rule, but she was too indolent and pleasure-loving to exert herself for her people's good, and her morals were scarcely better than those of Anne. Succeeding her, in 1761, her nephew Peter III, a drunken profligate, ascended the throne. Peter had married the princess Sophia of Anhalt, who entered the Greek Church under the name of Catherine. From the first it was evident that the couple were ill-mated. His treatment of her was brutal. He repeatedly threatened her life and planned to divorce her, disinherit their son, and deprive her of her liberty, and all this without any apparent cause on her part. Scarcely a year after Peter's accession the soldiers were won over to Catherine's side, Peter was imprisoned and his consort proclaimed empress. Four days later his death by colic was announced, though it was an open secret that he had been strangled by Orlof, one of Catherine's followers. Orlof himself was loaded with favors and preferments by the empress.

If all great rulers were good or all good rulers great it would be easy to classify them; on one side the sheep, on the other the goats. But here we find in Catherine II, often called the Great, the most conflicting qualities. Undoubtedly she did more for Russia than any of her predecessors, Peter the Great alone excepted. At a time when Germans were exceedingly unpopular in Russia, she, a German princess, so identified herself with Russia's interests that her nationality was forgiven or forgotten. Her acquisition of Poland we may well call robbery, yet the initiative came from the king of Prussia, and Maria Theresa, Empress of Austria, another partner in the crime, bears an honored name among good and great rulers. So that Catherine in this can scarcely be considered worse than her contemporaries. Had she but brought to her high place the virtues of a Victoria, her name would be well worthy of honor. But instead we find vulgarity, coarseness, sensuality, open violation of God's laws.

Paul I, son of Peter III and Catherine II, was forty-one years old when he became czar. Hated by his mother, who knew that the throne she occupied was his by right, slighted by the court and nobles, ignored by all parties and likely to be set aside by his own son, Paul had not had a happy life. Adversity had not sweetened his temper and character. His policy was reactionary, his actions so devoid of sense and reason that history has generally considered him a madman. So intolerable was his rule that in 1801 he was compelled to abdicate, and in the disturbance that followed, the lights were put out and he was strangled by an officer's scarf, and his son Alexander ascended the throne.

The new czar was a young man of great promise, trained by his grandmother for the high position he was to occupy, liberal, thoughtful, full of good impulses. The republican principles which preceded the French Revolution had taken root in Russia, had even found a lodging-place in the hearts of the young czar and his companions. The freedom of the serfs, the establishment of a representative and constitutional government, the amelioration of misery and poverty, in fact the regeneration of Russia, were some of the vast projects that filled the heads of these enthusiastic young men. But circumstances turned the czar's attention to matters of international importance, and his plans for his people's betterment were never carried out. Napoleon's meteoric career, which affected every nation in Europe, wrought a change in Alexander. From dislike of "the usurper," we find the czar passing to ardent friendship, alliance, difference, estrangement, disillusionment, open war, ending in Napoleon's disastrous campaign in Russia and his speedy downfall. Mistrusted by his friends, misunderstood by his people, with the effects of a costly war to be faced, and with rebellion and threatened assassination at home, Alexander grew gloomy and morose. He died in 1825, on his deathbed exclaiming, "They may say of me what they will, but I have lived and shall die republican." It was in Alexander's reign that Russia

acquired Finland from Sweden, and it is but just to his memory to remember that under him Finland had her own diet, a separate army, and her own language and customs were allowed and encouraged.

Nicholas, the next czar, was an entirely different man from his brother Alexander. Of military bearing, stern, autocratic, every inch a king, determined to shut out of his empire the western influences which tended to liberty and enlightenment, Nicholas had no easy task before him. His reign began with riot and rebellion followed by executions and banishments. Troubles abroad were added to those at home, and the Russian reverses in the Crimean War filled to the full the czar's cup of bitterness. After a reign of a little more than a quarter of a century he died, leaving to his son and successor the task of making a humiliating peace.

If Nicholas's position was difficult, that of his son, Alexander II, was no easier. The one great act of his reign, the liberation of the serfs, did not go far enough in providing homes and a way of self-support for the 23,000,000 souls who were given their freedom. Discontent, misery, want, starvation, anarchy followed. If the freeing of the slaves in our own favored land was only accomplished through a fratricidal war followed by a bitter reconstruction period, it is not to be wondered at that in such a country as Russia the liberation of those enslaved should have proved too great a task for one man to accomplish successfully. Disappointed at the apparent ingratitude of his people, Alexander grew more and more stern. Rebellion in Poland still further widened the breach between king and people. Repressive measures were adopted. Finally an assassin's bomb cut off the czar's life and left behind a legacy of hatred and suspicion. It was small wonder that Alexander III, the son of the murdered czar, should have shut himself off from his people, should have become gloomy and distrustful of them. His reign of thirteen years leaves on record no measure of benefit to his subjects.

The characteristics of the present czar have been so widely discussed in the current literature of the day that little need be said on the subject here. Besides Nicholas II, the family of Romanoff is represented by numerous grand-dukes—brothers, uncles, and cousins of the czar, and last and least, measuring by age and physical power, is the youthful czarevitch, whose future may bring untold blessing or misery to unborn millions.

S. G. F.

Philadelphia, Pa.

LOOKING AND LEARNING

BY W. W. DAVIS

"Look round this habitable world, how few
Know their own good, or knowing it, pursue."
—Dryden's Juvenal.

Looking before going into business would have saved many a fortune. Looking before going into danger would have saved many a life. Looking before speaking would have saved many a rash word. "Stop, look, listen," the caution on the signs at the crossings along the railroad, would really be an admirable guide in all the affairs of life.

"Go through the world with your eyes open if you would enjoy its beauties and learn its secrets." Said an earnest professor: "Give me students who can look for five minutes at the point of a needle without winking." In the story of Sanford and Merton two boys took a walk, and while one came back with a complaint of dullness, the eyes of the other fairly sparkled with the charms of meadow, stream and woodland.

"And still they gazed, and still the wonder grew,
That one small head could carry all he knew."

Looking leads to science. The fall of an apple gave Newton the law of gravitation. In the movement of a frog's leg Galvani saw the principle of his electric battery. The swinging of a lamp in the cathedral of Pisa suggested to Galileo the mechanism of the clock. In the steam issuing from a tea-kettle James Watt saw the engine power that moves our cars, boats and factories.

Steadily looking at one subject has made our modern civilization. Davy's safety-lamp, Howe's sewing-machine, Hoe's printing-press, Morse's magnetic telegraph, McCormick's reaper, Morton's ether, Bell's telephone, Liston's antiseptic surgery, Edison's phonograph, Mergenthaler's linotype, Marconi's wireless, are all the results of looking and thinking. Shakespeare took another view:

"Yon Cassius has a lean and hungry look;
He thinks too much; such men are dangerous."

This one remark, "He did not look," tells the story of many a tragedy. The engineer passed the signal, and a hundred persons were crushed in the collision. The invalid took the wrong bottle from the shelf, and found too late that it was poison. The boy points a gun at his playmate in fun, but the weapon was loaded. But the various excuses can never repair the damage. "Look out for the engine."

There is a difference between looking and seeing. In what was a rough block of marble to the careless crowd, Michael Angelo saw an angel, and drew it forth with his chisel. To the common eye the stars of night are only diamond-points, but to the astronomer they are suns lighting systems with their glorious beams. Only a crystal drop of water, but it swarms with life. Dr. Chalmers: "The telescope shows a system in every star; the microscope, a world in every atom."

"A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

A poor observer in Wordsworth's day. So in the time of Christ. Having eyes, see ye not? Wrote Lawrence Sterne: "I pity the man who can travel from Dan to Beersheba, and cry, 'Tis all barren.'" John Ruskin thought it strange how little people know about the sky, daily spreading above their heads so many celestial panoramas.

In an early number of old "Putnam's Monthly," Schele DeVere, of the University of Virginia, had a fascinating article, "Only a Pebble," in which he made what appeared a worthless stone to the common eye tell a wonderful story of the floods through which it had passed ages before Adam. A neglected field waving with common weeds may contain rare plants to invite the careful examination of the botanist.

"Mrs. Gill is very ill,
And nothing will relieve her,
Till she sees the Tuileries,
And gallops through the Louvre."

This doggerel has a good word, "gallop." Gay Americans gallop through the capitals of Europe, and have no more appreciation of the museums of art and galleries of painting than a donkey. These same sapheads go to Colorado, and play cards as the train dashes amid the sublime scenery of the Rockies.

A sage was asked the reason of his contentment. "By the right use of my eyes. I look around me, and see so many worse off than I am. I look at the ground, and consider how small a space I shall soon occupy there. I look at the heavens, and consider that it is my great business to get there."

"Calmly he looked on either life, and here
Saw nothing to regret, or there to fear."

Sterling, Ill.

—He who loves not, lives not; and he who lives in Christ can never die.—Raymond Lull.

A VOICE OF PROTEST

Not because we hear much to-day of the rights of woman; nor because Mrs. Helen R. Martin points out to us the absurdity and antiqueness of the attitude toward womankind of such "superior" males as she exposes among the Pennsylvania Germans; *nor, above all, because I would make any plea for co-education in Pennsylvania College,* do I, one of Gettysburg's alumnae, for the first time raise my voice thus and make it a voice of protest.

I have read what has just appeared in the LUTHERAN OBSERVER relating to girls as college students at Gettysburg, and I feel that, as a matter of justice, it should not be passed over.

First for statistics. That "5 per cent" statement was somewhat lacking in correctness, as it was in the spirit of courtesy. Some college catalogues and "spectrums," which I happen to have at hand, assure me of the following facts:

Catalogue	*Total Enrollment*	*Girls*
1902-03	178	17
1905-06	212	32
1906-07	230	26
1907-08	242	26
1911-12	252	19
1913-14	268	21

The class of 1894, the first to have girls as graduates, had two co-eds in its total of 27. There were at least six other girls in college at this period.

Looking at the individual classes, we find this as a help to our estimate:

Class	*No. of Members*	*No. of Co-eds*
1903 (as graduates)	32	2
1904 (as juniors)	50	6
1904 (as graduates)	38	4
1906 (as freshmen)	60	8
1906 (as graduates)	34	6
1907 (as juniors)	38	9
1907 (as graduates)	33	9
1908 (as freshmen)	82	10
1908 (as graduates)	64	9
1911 (as graduates)	32	4
1912 (as graduates)	63	5
1915 (as graduates)	58	7

Instead of 5 per cent, we find the truth to be far oftener 10 per cent and over; in one single class the girls graduating were 27 per cent.

Now you can see that women have had a more important share in Pennsylvania College, at least so far as numbers go, than that "Reporter" tries to represent. There has even been life and ambition enough at times to form a sorority or so; and several years ago a "Co-ed Club" was organized in the Alumni Association proper. The latter was discouraged out of existence by the very spirit shown in the article I am calling in question. Yet its organized women friends seem to be able to give acceptable aid to our institution — to witness, our college "Woman's League."

I do not believe there was ever a co-ed in our college halls who did not feel the need of comforts with which most colleges supply their girl students and which Pennsylvania College did not give.

My own personal experience along certain lines I shall stop to mention. We girls put up with quite a lack of conveniences for the sake of study and to gain what our beloved professors could give for the enrichment of our minds and lives and for our success in the future competition many of us had to meet in the outside world of struggling bread-winners. We hardly had any place where we could study between classes, except in the library alcoves — and even this meant skip and run when some boy or other appeared on the hunt for a book or a magazine. We often wore our hats and coats all morning to classes because we had no other way of safely disposing of them. (Once a "fraternity" pet dog made fringe of some wraps left in "Co-ed Corner"—a bench placed in the hall for us.)

Most of the time we waited, for classes to be called, in a cold and breezy hall. I remember we had a joke about being "frozen statuary."

During my college course only the boys had any fair chance at the Chemical Laboratory—there wasn't room for the girls, no matter how much "Domestic Science" might be expected of them for a promising future.

Of course, none of us co-eds at Gettysburg ever had any chance at physical training and exercise as an asset of our college—other than climbing the stairs to our classes or to Literary Society, where girls did a very fair share of the work as executives, debaters, readers, orators, pianists, and faithful attendants at meetings when the nights were not too dark and lonely for them to be present. The girls who came from other than town homes had to hunt places to room and board, and they were entirely responsible for their own conduct and safety.

However, we managed fairly well; and we were grateful to the professors who were so helpful and considerate to us that we shall never forget it. Some of the boys, at certain times, showed us that they considered us rather in the way; but this smoldering resentment never, so far as my experience went, became open rudeness, for I believe the boys were half-ashamed of it themselves when they faced us. Let me here mention the delightful relations between 1907's boys and their class-girls, which won the respect and admiration of all of us co-eds at the time, and has not been forgotten. The class- and college-mates I now meet as rising and successful men are, happily, the ones of whom I have very pleasant college memories. Some of our men graduates have even married girls from our co-ed sisterhood—often girls of their own classes—and are, so far as I can see, none the worse for it.

All this is not a complaint. We co-eds learned much of both books and human nature at this college, and we have loved our Alma Mater and tried to be worthy of her. We have been proud of her. And when girls won the freshman general-excellence prize, shared the sophomore mathematics prize, won the Hassler gold medal in Latin by the junior year, and stood five to five (50 per cent) in the ten "honor" speakers of my class at its commencement, we rejoiced, hoping that our Alma Mater would also be proud of us.

In simple justice, therefore, it seems to me that we cannot let ourselves be misrepresented and almost apologized for in the manner of that article in the OBSERVER. We cannot, perhaps, play football; but in scholarship, and in those things where our college has given us a decent chance, I think that she need not feel that the obligation rests so greatly, so entirely, on our side, and that we have not repaid her as well as have the men wearing her degree. I had hoped that, as co-eds, we would mean somewhat more to our Alma Mater than driftwood or a condition for which to apologize.

MARY HAY HIMES.

Gettysburg, Pa., September 30, 1915.

—Sufficient unto most people is their own burden. Do not pile your load upon others. Do not distress them with aches and pains, your doubts and fears and forebodings. Do not tell them of your mental and moral infirmities. They will find them out soon enough without your help, and possibly will see them more clearly than you do yourself. If there is a cloud in your heart, do not let it appear in your face. Bear your own burden bravely. You can lighten it by giving others a lift.—Great Thoughts.

"ADD THERETO"

BY L. M. ZIMMERMAN, D. D.

When David charged his son Solomon to build the temple, he reminded him of the preparation which he himself had already made, and then admonished Solomon to "add thereto." The same admonition is most applicable to-day. No matter what has been done by others, there is always an opportunity to "add thereto."

The misfortune with many is that they stop at the very point at which they should begin. The college graduate with diploma in hand is nothing more or less than an experiment. The future lies before him, and it remains for him to prove of what material he is made. The young man of twenty-one years of age is legally a man, but it remains for him to prove himself a man in the real sense of the term.

David's charge to his son was, "Arise, therefore, and be doing, and the Lord be with thee." The Lord is always with those who arise and are doing in earnest. He has no blessings for a lazy person, but crowns with glory and honor those who work and faithfully persevere.

Many are living on too low a plane. They are content with things as they are, without making any effort to better their conditions and surroundings. They forget that it is their privilege and duty to "add thereto" and thus elevate themselves.

Take, for example, the great army of young people who spend their evenings idly on the streets at nights. It may be argued that they must work hard during the day in stores, and they want some pleasure and recreation. That is all very true, and no one opposes a righteous use of clean pleasures and amusements. But there is danger of spending too much in wasteful pleasures and amusements. A good and profitable way to spend the evening is with good books and home amusements. The time which many spend on the floor of the public dance-hall or in places of questionable amusement could be spent with much more profit, both physically and mentally, as well as morally, in the home with a good book as companion. There is a mental culture derived from the reading of a good book which the better enables the person to converse intelligently with pleasure to the speaker as well as to the hearer.

The average conversation is very shallow and hollow, with not much meat in it. To giggle and laugh is not the highest type of conversation. Then, too, home amusements will add to the pleasure of the evening. It is a great deal better to provide amusements for the children in the home than to drive them out on the street in search of pleasure. More home reading and amusements will greatly add to the better development of the sons and daughters of many families.

Baltimore, Md.

—Tell me where you lost the company of Christ, and I will tell you the most likely place to find him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find him. Did you lose Christ by sin? You will find him in no other way but by the giving up of the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find him in the Scriptures. It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost him, for he has not gone away. . . . With thine whole heart seek him, and he will be found of thee: only give thyself thoroughly up to the search, and verily, thou shalt yet discover him to thy joy and gladness.—C. H. Spurgeon.

DARWIN'S RELIGIOUS LIFE

Lady Hope, a consecrated Englishwoman, told a Northfield audience recently the remarkable story of Darwin's religious life as it came under her personal observation. It was in one of the morning prayer-meetings that the thrilling recital took place. Later, Dr. A. T. Robertson reported it from the platform. It is so striking and significant that we are pleased to give it to our readers as it appeared in the columns of the "Watchman-Examiner," for which paper Lady Hope wrote it out:

"It was on one of those glorious autumn afternoons that we sometimes enjoy in England, when I was asked to go in and sit with the well-known professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy, but never did I think so more strongly than on this particular occasion. He was sitting up in bed, wearing a soft embroidered dressing-gown of rather a rich purple shade. Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room. He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"'What are you reading now?' I asked as I seated myself by his bedside.

"'Hebrews,' he answered, 'still Hebrews. The royal book, I call it. Isn't it grand?'

"Then, placing his finger on certain passages, he commented on them. I made some allusion to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then their treatment of the earlier chapters of the book of Genesis. He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: 'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and, to my astonishment, the ideas took like wildfire. People made a religion of them.' Then he paused and, after a few more sentences on the 'holiness of God' and the 'grandeur of this Book,' looking at the Bible, which he was holding tenderly all the time, he suddenly said: 'I have a summer house in the garden which holds about thirty people. It is over there,' pointing through the open window. 'I want you very much to speak there. I know you read the Bible in the villages. To-morrow afternoon I should like the servants on the place, some tenants, and a few of the neighbors to gather there. Will you speak to them?'

"'What shall I speak about?' I asked.

"'Christ Jesus,' he replied in a clear, emphatic voice, adding in a lower tone, 'and his salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?' The wonderful look of brightness and animation on his face as he said this I shall never forget, for he added: 'If you take the meeting at three o'clock, this window will be open, and you will know that I am joining in the singing.'

"How I wished that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!"—Zion's Herald.

—And I shall find, perhaps, that Wisdom and Beauty and Goodness are but one thing, and that living is a continual growing-up, and that age is only a youth that knows why it is happy.—Robert Louis Stevenson.

BAXTER OF KIDDERMINSTER

The Tercentenary of His Birth

BY DELTA

Born in 1615, one of the very first of Nonconformists lived through over three-quarters of a century thereafter. His father, Richard Baxter, Senior, belonged to Eaton in Shropshire, while his mother's name was Beatrice Adeney, of Rowton, in the same English county.

Baxter's early religious impressions were received through the instructions and example of his father, who was a genuinely converted gambler. The wife dying early, he had married again, and Richard was speedily placed under the tutelage of a clergyman in a distant city. During his sojourn here, Baxter profited little but for the large library of which the young student had the complete range and freedom.

Among the books at Ludlow that touched Baxter's conscience and strongly influenced his future career was Sibbes' "Bruised Reed," a work which proved conclusively to the lad of fifteen the fullness of God's love and the freeness of Christ's redemption.

Already in his own home Baxter had been deeply pondering the contents of the Sacred Book — by no means the first or last of the world's great men to be influenced permanently for good by its unsurpassed teaching influence.

Baptized and confirmed within the pale of the Church of England, Baxter was now ordained by the same body for the ministry. With 2,000 others, in 1662 he was ejected from its fellowship and became a Presbyterian, though to the close of his life he occasionally communed in the old church of his fathers.

Physically, Baxter was never well, though he lived seventy-six years. The list of his chronic ailments renders nearly miraculous the account of his persistent pastoral, literary and pulpit labors.

Baxter's best work was done before 1662, when the Act of Uniformity against Conventicles went into effect. At Kidderminster, where his chief ministerial labors were performed, Baxter truly magnified his sacred office, especially in his touching appeals for greater spirituality among his parishioners. Baxter's own words, applied to another, were wholly true, and applicable to himself at Kidderminster:

> "He preached as never sure to preach again,
> And as a dying man to dying men."

Losing his wife in 1681, Baxter declared he "never wanted less what man can give than when man had taken all away," referring also to the frequent fines and the imprisonments that, owing to his nonconformity, had during his later life at various times been inflicted upon him.

Though Baxter had labored most assiduously for Cromwell and the Parliament, using his most earnest endeavors in behalf of the Roundhead soldiers, from the Lord Protector he seems to have obtained but scant recognition. Afterward, favoring the Restoration, Baxter was soon rewarded with a king's chaplaincy. The King also quickly canceled a sentence of imprisonment which the notorious Jeffreys, in one of his most unjudicial fits of spleen and choler, had promulgated against him.

Baxter during his long life had written much. "The Saint's Everlasting Rest," "The Call to the Unconverted," and "The Reformed Pastor" are still in print. Baxter's "Practical Works" filled twenty-three octavo volumes.

Had he lived in the early centuries of the Christian era, it is declared he would have ranked with the leading church fathers. As it was, he was easily one of the most vigorous, voluminous, earnest and evangelical of all the writers, pulpiteers and pastors that made the eighteenth century illustrious in England.

Brooklyn, N. Y.

ONE IN A THOUSAND

BY MARGARET H. BARNETT

The Philadelphia Lager Beer Brewers' Association, in one of its recent advertisements, makes the following statements:

"Reliable statistics show that one man out of every thousand in the United States is a drunkard. One man of every thousand, through his abuse, not use, of alcoholic beverages, becomes an inebriate."

"The care of the drunkard is a problem that has been solved by many communities, and in divers ways. But all methods have one point in common—the inebriate is put where he cannot have access to liquor. On him, and on him alone, falls the burden of his excesses."

These quotations are from an advertisement that endeavors to prove that the sale of intoxicants should not be prohibited. The claim is that very few become inebriates, while many use alcoholic drinks temperately. These statements sound well and make intemperance appear a very trifling evil. But are they true?

As there are a number of states which have had prohibition for many years, the proportion of one drunkard to a thousand men may be correct for the United States as a whole. Statistics are not at hand by which to verify it. But a little reflection will convince anyone that it is not the correct proportion for Pennsylvania considered by itself. The last Legislature of this state appropriated over three hundred thousand dollars to establish a home for the care and treatment of inebriates. There are, of course, many drunkards who would never become inmates of such an institution, but who would be cared for in their own homes. There are many, also, who find homes, for a longer or a shorter time, in the penitentiaries of the state, for drunkenness is a recognized cause of crime. Others become inmates of asylums for the insane; for, according to a specialist in nervous and mental diseases, "alcohol creates more insanity than all other causes combined." After all these classes are excluded, there remains a number of inebriates large enough to make necessary state institutions for their care and treatment. At the recent annual meeting of the Homeopathic Medical Society of Pennsylvania, the president of the society suggested that a determined demand be made for such an institution. Just why the state, by its laws, should *make* inebriates for whom it is necessary later to provide asylums, is a question beyond solution by a person of ordinary intellectual ability.

It is a mistake to suppose, as the writer of the advertisement quoted would have us believe, that only those are injured by intoxicants who reach the stage where bartenders may no longer legally sell to them. It is not without reason that the Pennsylvania Railroad Company, the Hershey Chocolate Company, and practically all the other important business interests of the state prohibit the use of alcoholic beverages to their employees.

Is it true that on the drinker, "and on him alone," falls the burden of his excesses? The financial burden of those inebriates who will be cared for in state institutions will fall upon the state. The state provides and maintains hospitals for the insane, for whose condition, in very many instances, alcoholic beverages are responsible. The state maintains penitentiaries for the incarceration of convicts who were made convicts by strong drink. These are some of the financial burdens which rest on the state because of the excesses of inebriates.

The Board of Poor Directors of Dauphin county stated in its recent report that the results of the sale of intoxicants cost the county approximately five dollars for every dollar of revenue received from the liquor traffic; that 90 per cent of the inmates of the almshouse were in their unfortunate situation because

of strong drink, and that of twenty-five families which had recently become a charge upon the public, twenty-three were reduced to pauperism by the same cause. The whole county bears these financial burdens caused by intemperance. It is not probable that Dauphin county is singular among the counties of the state.

A grand jury of Philadelphia county said, in a recent report: "The curse of the use of liquor has been shown to be the primary cause of many of the minor crimes, and also of the more serious ones—even murder — the large number of which would never have been committed otherwise."

Other grand juries of the state have made similar reports. The frequency with which the plea, "Too drunk to form an intent," is made as a defense in murder trials corroborates the statement of the grand jury. Every one against whom crimes are committed, every victim of the murderous fury of an inebriate, and the families of these victims, bear the "burden of his excesses." Recently, in Philadelphia, the mother of seven children was killed by her drunken husband. It is worthy of note that the report of the grand jury speaks of the "curse of the use of liquor," not its abuse.

Medical authorities say that the use of alcoholic beverages lessens the resistance to all diseases, not only of the drinker himself, but also of his children. The children of drinkers, therefore, begin life with a physical handicap. On them rests the burden of the drinker's excesses.

For every inebriate, there are parents, or brothers, or sisters, wives or children, sometimes all of these relations, on whom rests, and rests heavily, the burden of the drinker's excesses. Every inebriate brings sorrow and humiliation, and sometimes privation, to those to whom he should be a comfort and a support. According to the report above quoted, twenty-three families in Dauphin county became paupers because of drink. In Harrisburg, not long ago, a mother starved in the house with her drunken son.

Calculate, if you can, the number of those upon whom "rests the burden of the excesses" of the drinker, a burden which must be borne in order that some men may profit financially by the sale of that which brings disaster to others.

New Bloomfield, Pa.

LETTER FROM COLORADO*

I am glad that I took this Western trip. It is the first time that I have been west of Chicago. I wish that I had crossed the continent twenty or thirty years ago. It would have been a liberal education.

With all the advantages we enjoy in the East, we are apt to become narrow and provincial in some directions. No one can understand the problems and needs of America until he has seen both sides of the Great Divide.

In Germany it used to be the rule for apprentices, *handwerker*, to travel and spend some time in various towns and countries for the purpose of learning their trades. No one could become a master until he had taken such a course. A similar principle is followed in the German universities. Students and professors move around. They learn and teach in different places. They go from Dorpat to Strassburg, from Leipzig to Berlin, from Breslau to Halle, and the result is that they attain a broad and cosmopolitan view of things.

I have sometimes thought that such a course might be helpful in our own land. People get into ruts when, day after day and year after year, they follow along the same lines of thought and practice. The mind might become more flexible and receptive if it were brought into contact with new ideas and with other conditions.

I am writing these lines under the "turquoise sky" of Colorado. When I look out of the window, Cheyenne Mountain looms up before me. On my way to breakfast, Pike's Peak, sunlit and snow-capped, salutes me. For a few days I have made my home in Colorado Springs, "the Davos of America." It is a beautiful city, with parks and wide streets, fenced in on three sides by the everlasting hills and fanned from the southern side by the fresh breezes of the prairies.

There are three Lutheran churches here—English, Swedish and German. Being Lutheran, they of course belong to three different synods—just the same way as in New York. The English church occupies one of the finest corners in the city. Its minister, Pastor Wolf, is the son of a former classmate of mine, and I gladly accepted his invitation to preach for his congregation. The former pastor, Dr. Finkbiner, is a friend of many years' standing, and it was a great pleasure to renew old associations.

I hunted up some former parishioners of mine at Manitou. They came here in 1878, when there was no Lutheran church at this point. They, their children and grandchildren, are now connected with the Congregational church.

I move too quickly through this Western country to form opinions of any value in regard to missionary policies, but it seems to me that much emphasis should be placed on securing strategic points; and I am more than ever impressed with the importance of a larger and more effective supervision of the work on the part of the synod through its local agent, the president of synod, or his representative, the missionary superintendent.

With a pleasant story of the way a new church was built on the plains, I will bring this letter to a close. Some miles from Colorado Springs a colony of foreigners had settled down. They prospered, and their children were growing up around them. But they were without a church. One day a committee of men from this community, arrayed in their best Sunday clothes, knocked at the door of Dr. F.'s house. They wanted to know whether the priest was at home.

"You probably are looking for a Roman Catholic minister."

"Oh, no, no. We want a Lutheran priest."

Dr. F. gladly visited them. He organized a congregation and helped them to erect a house of worship. The building was paid for without any outside help. Once a month Dr. F. visits them, conducts public worship and renders such pastoral service as may be needed. The children understand English, as do also some of the parents. Thus a new sanctuary has been erected on the plains *ad majorem gloriam Dei*, and to the great joy of the missionary superintendent.

August 24, 1915. GERMANICUS.

PRAYER

Lord, enlighten us to see the beam that is in our own eye, and blind us to the mote that is in our brother's. Let us all carry and measure with the false balances of love, and be in our own eyes and in all conjunctions the most guilty. Help us at the same time with the grace of courage that we be not cast down. When we sit lamenting amid the ruins of our happiness or our integrity, touch us with the fire from the altar, that we be up and doing to rebuild our city; in the name and by the method of him in whose words of prayer we now conclude.—R. L. Stevenson.

—"A prayer that is all petition, and without praise, is ill-mannered."

*Through inadvertence this letter did not appear in its right order, but it is too interesting to be omitted from Dr. Wenner's reports of his western trip.—Ed.

LUTHER SUNDAY

AND THE

SUNDAY SCHOOL OFFERING FOR HOME MISSIONS

The 432d Anniversary of the Birth of Dr. Martin Luther will be celebrated on Sunday, the 7th of November next, at which time the 33d annual Home Mission Offering will be made by the Sunday-schools of our General Synod.

The "Red Letter" Envelope will be furnished gratuitously to all schools that will make an offering for Home Missions.

A suitable, attractive and instructive Home Mission Service has been prepared by Miss Laura Wade Rice, of Baltimore, for use at this Luther Day Celebration. This Service will also be furnished without cost to all the schools that will use it and make an offering.

THE DAY OF PRAYER FOR HOME MISSIONS,

in accordance with the action of the General Synod taken twenty years ago, occurs the Sunday preceding Luther Sunday. This year the date will be the 31st of October, which is Reformation Day, and a most appropriate time for the united intercessions of the Church in behalf of this great and supremely important cause of church benevolence.

We earnestly hope that every church and Sunday-school will decide to join us in this annual festival of Home Missions, and will also make earnest efforts to secure a generous offering for Home Missions.

There is at this time most urgent need for financial help to sustain this important work of the Church.

A. STEWART HARTMAN,
Gen. Sec'y B. H. M.
No. 2 E. Lexington St., Baltimore, Md.

A WOMAN'S LETTER FROM WASHINGTON, D. C.

Fall Buying Season

Amid the blasts of steam whistles, sirens and autohorns, the fall buying season in Washington was officially inaugurated at 9 o'clock, September 27th. When the hands of the big clock in the post-office building tower pointed to that hour, a signal was sent out from the headquarters of the Retail Merchants' Association in the Star building which started the activities in connection with the trade inaugural in all sections of the city.

At more than sixty-five mercantile establishments of various kinds throughout the national Capital, window displays, which had been in the course of preparation for several days, were then unveiled. From windows and rooftops of a number of stores in the downtown section of the city, and from the four daily newspaper offices, 10,000 balloons were liberated. To each balloon was attached an order worth from 50 cents to $10 at various business establishments. The engineers at several of the large office buildings, and at lumber mills and other industrial establishments, had a full head of steam in their boilers when the hour of 9 o'clock rolled around. Scores of whistles and sirens were sounded for a period of five minutes. Show-window displays, the like of which never before had been seen in this city, were put on view with the sounding of 9 o'clock. A window-dressing competition is one of the features of the fall-buying inaugural, and practically every big establishment of the national Capital has entered the contest.

The windows were pictures. When I am abroad I greatly enjoy window displays; so very much attention is given to artistic arrangement. But this display was a great artistic event in this city.

G. A. R. Encampment

But the great event of the week has been the great G. A. R. Encampment. The soldiers began to come in a full week ago. There are probably 50,000 strangers in the city, of whom the old soldiers, their wives and daughters, and the Woman's Relief Corps, constitute the greater portion.

President Wilson honored the veterans with his presence on four occasions. I wish I could give you all his speech of greeting at Camp Emery on the evening of September 28th, but the following is the closing part:

"There have been other nations as rich as we; there have been other nations as powerful; there have been other nations as spirited; but I hope we shall never forget that we created this nation not to serve ourselves, but to serve mankind.

"I love this country because it is my home; but every man loves his home. It does not suffice that I should be attached to it because it contains the places and the persons whom I love, because it contains the threads of my own life. That does not suffice for patriotic duty. I love it as a great instrument for the uplift of mankind; and what you gentlemen have to remind us of as you look back through a lifetime to the great war in which you took part is that you fought that this instrument, meant for the service of mankind, should not be impaired, either in its material or in its spiritual power. I hope I may say, without even an implication of criticism upon any other great people in the world, that it has always seemed to me that the people of the United States wished to be regarded as devoted to the promotion of particular principles of human rights. The United States was founded, not to provide free homes, but to assert human rights. This flag meant a great enterprise of the human spirit. Nobody, no large bodies of men, in the time that flag was first set up, believed with a very firm belief in the efficiency of democracy.

"Do you realize that only so long ago as the time of the American revolution, democracy was regarded as an experiment in the world, and we were regarded as rash experimenters? But we not only believed in it; we showed that our belief was well founded and that a nation as powerful as any in the world could be erected upon the will of the people; that, indeed, there was a power in such a nation that dwelt in no other nation unless also in that other nation the spirit of the people prevailed. Democracy is the most difficult form of government, because it is the form under which you have to persuade the largest number of persons to do anything in particular. But I think we were pleased to undertake it because it is difficult. Anybody can do what is easy. We have shown that we could do what was hard, and the pride that ought to dwell in your hearts is that you saw to it that that experiment was brought to the day of its triumphant demonstration. We now know, and the world knows, that the thing that we then undertook, rash as it seemed, has been practicable and that we have set up in the world a government maintained and prompted by the general conscience and the general conviction.

"So I stand here not to welcome you to the nation's Capital as if I were your host, but merely to welcome you to your own Capital, because I am, and am proud to be, your servant. I hope I shall catch, as I hope we shall all catch, from the spirit of this occasion, a new consecration to the high duties of American citizenship."

The Woman's Relief Corps

With simple but impressive ceremony, the Woman's Relief Corps, on September 28th, dedicated the ground upon which will stand the two trees nearest the Lin-

coln memorial in Potomac Park in the avenue of trees which will make a vista from the memorial to the Washington Monument.

But, of course, the grand parade on the 29th was the great event of the encampment. It took three and one-half hours to pass a given point. The march was for about one and a half miles. A few had to fall out. It was a clear, cool day, but in the sun it was quite warm. The ambulances were never still; they carried off the sick and the exhausted, amounting to about 200. The sight had in it a great element of pathos. Many of them had been in that procession which marked the close of the Civil War, in which Grant, Sherman, Sheridan, Logan and President Johnson either rode or stood on the Treasury steps and reviewed the returning army. I noticed a few Confederate gray uniforms, usually covered with medals and badges of honor, among the distinguished visitors. At the other review they were all young men; now they are all old, and many of them are feeble.

There have been some accidents, mostly to drinking men; but I am glad to say 95 per cent of the old soldiers looked like good men. At our Mission meetings all through the week we have had the benefit of their singing, reminiscences and testimonies.

One man, upon whose face shone the Beatitudes, told that the exposure, hard-tack, and a dissipated life in the army left him with epilepsy. But he was converted about five years after the close of the war, and a year after that he appealed to God for healing. He received the divine touch, and has never had a spasm since that time.

We have had people healed of tuberculosis, and Mrs. Sam. Hadley, who had gone on crutches for eight years, was definitely healed in the presence of several persons four years ago, in answer to prayer. She rose to her feet, leaping and praising God. She left Washington a year ago, and up to that time had no need of crutches. We have seen healing on most all lines, but this is the first I ever heard of anyone being cured of epilepsy by prayer.

I had a young friend who went into the Christian Science Church, under their claim that he could be healed of epilepsy with them. Two years after he died with Mrs. Eddy's book in his hand.

Christ, in his great commission, told them to teach, to preach, and to heal, but by some carelessness the Church has let the healing fall into abeyance, simply because Christians have not claimed all their inheritance. Three Churches have never entirely given up divine healing, viz., the Lutheran, Episcopal, and the Roman Catholic. Maybe because the latter used it to make money, or engaged in fraudulent cures, may have caused the others to neglect it.

Once, in a Catholic church in Paris, I saw a woman give to a priest her baby's petticoat. He rubbed it on a hideous old skeleton, supposed to be that of a saint, then handed the skirt back to the mother, telling her that the skirt would now cure her baby by the prayers of St. Genevieve. The poor woman paid the price before us, and went out believing the false priest.

Long-Distance Telephone

Long-distance wireless telephone communication was accomplished for the first time September 29th, when experiments extending over several months culminated in successful transmission of the human voice by radio from the great naval plant at Arlington, Va., across the continent to the station at Mare Island, Cal., 2,500 miles away. The experiments were conducted under direction of Capt. Bullard, chief of the navy's radio service, in coöperation with the American Telephone and Telegraph Company and the Western Electric Company. Secretary Daniels, announcing the result, predicted that further development of wireless telephony would make great changes in long-distance communication, both for military and naval service and in commercial usage.

The Gospel Mission

has again occasion to praise God and thank him for help from friends outside of the District. "A friend of the friendless," a Maryland friend, who has several times remembered us; also the Harvest Home fruits of St. James' Lutheran church, Gettysburg, Dr. J. B. Baker, pastor, sent us 348 cans of fruit, with some fresh fruit, which were gathered by the juniors; thirteen baskets of peaches from friends at Smithsburg, Md.; a barrel of apples from Mifflinburg, and a large box of children's clothing from a new friend at Oak Lane, Philadelphia, have made the week one of great thanksgiving.

During the encampment we have been greatly crowded with men who were able to pay for beds; also we gave meals at 25 cents each, which gave us some profit; and we believe many during the week have sought and found Christ. Our noonday meetings are being well attended, with good results. Pray that we may lead many into the paths of righteousness.

Mrs. H. E. Monroe,
204 A Street, S. E.,
September 30, 1915. Washington, D. C.

WHEN DAVID CAME

BY GERTRUDE O. PALMER

Long years ago a king was sought,
A man of God to rule His men;
To take the throne instead of one
Who lost his power for selfish gain.

Not to the home of priest or king,
Nor to the halls of luxury,
Went the robed priest to search the choice
That God had laid His hand upon.

But to the home upon the plains,
Where dwelt a simple shepherd folk;
Strong, free and brave,—proud Nature's own,
The prophet turned his God-led steps.

He stood in stately judgment while
The sons of Jesse gathered round
The sacrifice, nor failed to note
Their stalwart form and graceful mein.

And many times his judgment erred,
Seeing the stature and the face
Of those tall, comely shepherd lads
With beauty in the countenance.

But God's firm voice was silent yet,
And Samuel's mind was puzzled sore;
For Jesse's sons were formed like gods
And pleasing to the outward eye.

But when at last young David came,
The ruddy, simple, shepherd boy;
With heart as pure as his white lambs,
And soul born of the plain and sky—

"Arise, anoint him, it is he,"
The Lord's voice rang in Samuel's heart,
And he then poured the cruse of oil
Upon the kneeling David's head.

* * * * * *

O not alone in times of old,
For Jewish and Judean kings
Are men of David's heart and soul,
The choice of God to rule His men.

But in the busy world to-day,
In field, in government, in trade;
Where profit, selfishness and gain
Of favored men low beasts have made,

Is the call loud and louder still,
For the strong manhood of the plains;
Born of the open sky and field,
Of virtuous homes and able brains.

Then will our land have might and name,
Then will our riches bless our homes;
As in the days of Samuel's voice,
When from his sheep young David came.

Lawrence, Kans.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

Fourth Quarter: Lesson III. October 17, 1915

Healing of Naaman the Syrian

Golden Text: "I am the Lord that healeth thee"

Lesson Text: 2 Kings v.

COMMENTS BY R. W. HUFFORD, D. D.

I. Naaman

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper."

This opening verse of the chapter introduces Naaman and tells us several things about him.—He was "captain of the host of the king of Syria," commander, we should say, of the Syrian army, and held a high place in the estimation of the king. He was a brave man, "a mighty man in valor"; he had been victorious in war and had brought deliverance to Syria, his country. It is also said that it was "the Lord" who did this, bringing deliverance to Syria by Naaman.

Syria was neither Israel nor Judah, but lay outside of these nations, from whose history our lessons are chiefly taken. It is well, therefore, for us to remember that the Lord had something, indeed a great deal, to do with Syria, as he has, and always has had, with every nation in the world.

This great and honorable man, Naaman, whom the Lord had used in his providence over the kingdom of Syria, was a leper. It was this affliction, this dreadful disease, and its cure, that brought Naaman into Bible history and into our lesson to-day.

II. The Little Maid

"And the Syrians had gone out by companies and had brought away captive from the land of Israel a little maid, and she waited on Naaman's wife. And she said unto her mistress, Would to God, my lord were with the prophet that is in Samaria, for he would cure him of his leprosy."

The capture of this nameless little maid by a raiding company of Syrians was an important link in this interesting chain of circumstances. It was one of the hardships of war, and sad enough that she should be taken prisoner, and away from home and friends and country. She was fortunate, however, in God's good providence, to find a home in the household of Naaman, and her coming proved to be a greater blessing to the Syrian general than he had thought would ever be his. He was a leper, afflicted with a loathsome, incurable disease. There was no one in all Syria to whom he could go and expect to be made well. His high place and his king's good-will could do nothing for him, other than to make his affliction more conspicuous and to emphasize its helplessness. Many a soldier in the ranks was heard to say that he would not exchange place and condition with his chief.

The Hebrew maid had not forgotten her home and country and the prophet Elisha at Samaria. Her wish that her master might see the prophet and be cured of his leprosy may have seemed of little significance at first, only the talk of a young waiting-maid; but talk is easy, and the thing was important, "and one went in and told his lord (Naaman), Thus and thus saith the maid that is of the land of Israel." They probably talked about the matter a good deal. "There was no help at home, no physician in Damascus who pretended to give relief in such a case." "Why not try the Hebrew physician or prophet, or whatever he was?" "They would be none the worse for trying." And the talk came to the ears of the king.

III Benhadad's Plan

"Go to, now, go, said the king, and I will send a letter to the king of Israel." Benhadad thought it was worth while to try, and without loss of time; this seems to be the meaning of his "go to."

Not only did the king of Syria send a letter to Israel's king, asking him to "recover Naaman of his leprosy," but he also sent along with Naaman rich presents of silver and gold and raiment. He was willing to pay, and pay well, for this service which the king of Israel might command for his favorite general.

With Israel's king, however, the matter was not so clear and simple; he did not understand, and it disturbed him not a little.—"And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? See how he seeketh a quarrel against me." But there was one greater than the king in Samaria, and it was he of whom the little maid had spoken.

"And it was so, when Elisha, the man of God, had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

"So Naaman came, with his horses and his chariot, and stood at the door of the house of Elisha.

"And Elisha sent unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

IV. First and Second Thoughts

Naaman had them both, and finally the latter prevailed. Naaman's first thoughts were that he was treated badly by the prophet—not enough deference shown to him who commanded armies and stood high in the favor of kings. He had his opinion as to what the prophet should do and how he should do it. "Behold," he said, "I thought he would come out and stand, and call on the name of the Lord his God, and strike his hands over the place, and recover the leper." He had thought it all out on the way, what the prophet would look like, what he would do, and how he would do it. And it was not done in that way at all; he did not even see the prophet!

"Go wash in the Jordan"! "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Why come so far to wash in the Jordan when there were cleaner rivers at home? "So he turned and went away in a rage."

But he did not go far. A wise word from his attendants arrested him and aroused his better judgment.—"If the prophet had told thee to do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, Wash and be clean?" It is worth our while to read this book, to find this verse, with its final, unanswerable wisdom. "Not my will, but thine, be done."

"Then he went down and dipped himself seven times in the Jordan, and his flesh came again like the flesh of a little child, and he was clean."

Reading, Pa.

Bible Readings

M., Oct. 11. For united effort. Rom. xxii. 3-8.
T., Oct. 12. For initiating work. Acts xiii. 1-3.
W., Oct. 13. For developing plans. Ex. xxv. 1-9.
T., Oct. 14. For fellowship. 2 Cor. vi. 14-18.
F., Oct. 15. For finances. Phil. iv. 10-20.
S., Oct. 16. For rallies. Deut. xvi. 16, 17.
Sun., Oct. 17. Topic—The Responsibility of Our Society for the Christian Endeavor Unions—Local, State, and National. Ps. cxxxiii. 1-3.

YOUNG PEOPLE'S PRAYER-MEETING

Bible Study

Topic for October 17, 1915. The Responsibility of Our Society for Christian Endeavor Unions—Local, State, National. Ps. cxxxiii. 1–3

BY REV. J. B. GUINEY

I. There should be one united effort. John xvii. 11, 21; Rom. xii. 4, 5; Eph. iv. 4, 5, 6, 12, 13; Eph. ii. 15, 1, 21.

II. The societies should work together as having one mind. Ps. cxxxii. 1; Acts iv. 32; 1 Cor. i. 10.

III. The unions should be initiating work. Acts xiii. 1-3; Neh. iv. 15-20.

IV. Responsibility of our society for developing plans in the Unions. Ex. xxv. 1-9.

V. All societies should feel the responsibility for the finances of the Unions. Phil. iv. 10-20; 2 Cor. viii. 9-11, 12-14; 1 Cor. xvi. 1, 2; Gen. xiv. 20.

VI. There should be fellowship. 2 Cor. vi. 14-18; 1 John i. 7; Col. iv. 11; Acts ii. 42.

Huntingdon, Pa.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, October 17. Topic—The Responsibility of Our Society for the Christian Endeavor Unions—Local, State and National. Ps. cxxxiii. 1–3

BY REV. P. A. HEILMAN, D. D.

Union, from the Latin *unus*, one. "In union there is strength." "United we stand, divided we fall." These old mottoes tell us what our fathers thought about unions. They have lost none of their meaning since. If our individual cause is to prosper, we must support the Union. There is where the plans are laid and new ideas suggested.

Help one another. Not all societies have the same advantages. You may be favored with good leaders, which make good societies. Not necessarily the presidents, but the thinking young people, who study what others are doing, and try to improve on their methods.

Pass it on. Have you something in your society that works well, carry it up to the Union, and tell others about it. Some interested ones will carry it home, and the cause is benefited.

Unions are not entertainments, neither are they concerts. Young people enjoy a good laugh and like a good time, but to go away from a Union meeting without a new idea is a bitter disappointment to every one. Wasted time—the most precious thing we have.

An idea exchange, where societies bring in their reports, tell of what they have done, and how they do it. Christian Endeavor societies are all alike; what works well in one will work as well in another.

Coöperation. The Church of Christ is the greatest business corporation in the world. We are engaged in the King's business. Our denominational name gives only our location. We are one in Christ Jesus.

Our Lord's prayer, just before his final departure, was that all his disciples on earth might be one, even as he and the Father were one. We must stand together, and go forward together, if we are to help fulfil his prayer. Not blotting out denominational lines any more than an army would blot out regiments or battalions or companies, or a community, families.

Acquaintanceship. There are noble spirits in every society and it is a great help to know them. We learn much from those who walk close to the Master. We are made stronger Christians by such conduct.

Inspires to better service. Each meeting of the Union ought to be like going down from Pisgah's mountain. We ought to carry the joy of heavenly communion with us, that will impart itself to our home society.

Delegates. By all means, see that your society is represented at every Union meeting. The whole society at the local Union, and as many as possible at the state and national. The more, the better for your society.

Baltimore, Md.

LUTHER LEAGUE TOPICS

October 17, 1915. Phil. ii. 2–5 Christian Democ acy a Leaven

BY REV. C. R. TROWBRIDGE

Democracy signifies a country whose government is based on the equality of the inhabitants. It is also used to describe the particular form of government under which those people live. As opposed to aristocracy, democracy typifies a social and political equality that is desirable and, when properly enforced, productive of widespread benefit to all. The theory exists in our own country; perhaps the least said about the practice, the better.

Christian democracy is based upon the fundamental Christian spirit, as exhibited by its founder, Jesus Christ. By reason of its divine origin it is very high in its ideals and its demands. Because of its divine origin it has spread around the world, and has been the source of untold good to all mankind. For the spirit of Jesus was a spirit of love and service. The church whose principles he established, and through whose instrumentality the spirit of Christ is to be manifested and proven, is, or ought to be, ruled by precisely the same spirit, and should show the effect of that spirit in its life and efforts. Christian democracy is a leaven, because it has introduced a cleansing and a saving force into the life of the world. It has spread around the world the new idea of the brotherhood of man and of individual responsibility for our neighbor's good. "Religious liberty and the civil liberty founded upon it, both set free in the Reformation, are products of Christian democracy. It is leveling the caste system of India, and has done, and is doing, much to influence the civilizations of the world."

Present events plainly prove that this spirit of Christian democracy is sadly needed in the world to-day. The object-lesson afforded by the armed camps of the Old World is sufficient proof of it. The doctrine of brute force has not wholly vanished from the earth. Its traces may be found even in our own land, where too often in industrial as well as in financial and other circles the old saying of "might makes right" finds frequent application and illustration. The spirit that is needed to change the uneven conditions of existence can be found nowhere outside of the Christian religion. For no man who is not a follower of the Son of God will be likely to stop to consider the rights or respect the claims of a fellowman that may stand in the way of his own success. Christian democracy teaches men to accept the fact that another's interests and plans are just as dear to the owner as their own, and leads them to take steps to see to it that those interests and plans are carefully preserved and furthered.

Easton, Pa.

Luther League Daily Bible Readings October 11–16

Monday: Matt. xiii. 33—The Kingdom a Leaven.
Tuesday: Matt. v. 13-16—Salt and Light.
Wednesday: Acts ii. 41-46—Christian Brotherhood.
Thursday: Acts iv. 32-37—Christian Unselfishness.
Friday: 2 Cor. viii. 7-15—Charity in the Apostolic Church.
Saturday: 1 Tim. vi. 4-19—Wealth and High-mindedness.

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FRIDAY, OCTOBER 8, 1915

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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RESERVE RESOURCES

Andrew Fuller used to say that a man has only as much religion as he can command in trial. That is to say, it is the emergencies of life that test us. It is the unexpected that happens. We are brought face to face with situations that had no place in our reckoning of probabilities. Our fortune, success or peace is assailed from quarters where we never dreamed that danger lurked. It is easy to trust when the sky is clear and the sun is bright and all things are going well with us. It is the rapidly gathering clouds, and the unlooked-for impending darkness that try the soul. It is then that the value of reserve resources is realized.

There is no mystery in the way provision for these emergencies is made. For illustration, turn to a page of sacred history. Pharaoh has been troubled by dreams, which Joseph has interpreted, which portend that after seven years of plenty there will be seven years of famine, that will consume the land. It is a prospect to sicken the heart. What is to be done? Truly, a question that must rest hard on a ruler whose people are facing such a calamity. And Joseph says: "Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years, and let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities, and that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt, that the people perish not through the famine."

Is not that an analogue of what we ought to do in things spiritual, that we may have reserve resources for the emergencies of life? The years of peace, quiet, uninterrupted privilege, when opportunities are all about us, are the time to lay up in store a good foundation of knowledge and grace against the hours and crises that try the soul. That is what Christ tried to teach the disciples in Gethsemane when, foreseeing the trial before them, he said, "Watch and pray, lest ye enter into temptation." There, in the garden, before the emergency came upon them, they had an opportunity to gird themselves with power. Because they did not use it, the emergency found them unprepared. Their available spiritual assets were below the demands of the hour and they grievously failed.

In the Sermon on the Mount, Christ tells of two houses that were subjected to the same testing. Under the beating of the rain and tempest one stood firm, because, long before the storm broke, provision against it had been made by putting in a solid foundation. The other fell, because in the time appointed, while yet the sky was clear and sunny, its builder was careless and indifferent. If he thought of danger at all, he thought there would be time enough to guard against it when it came.

It is not asserted that when men who have not called upon God before, call upon him in some great and trying emergency, he will not hear and answer. He will. But there is a great difference between the man who walks into such an experience hand in hand with the God who has been leading him all along, whom he knows and trusts with all his heart, and the man who in that hour gropes around to find the hand he has never clasped before, and of whose strength he knows almost nothing.

Failed for lack of reserve resources! That need never be said of any Christian whose life is hid with Christ, and who in his happy, prosperous days does not forget his Savior and God, but lays up in the treasures of a grace-compacted character a good foundation against times to come. He is in possession of resources both abundant and available on demand.

HISTORY REPEATING ITSELF

In the book of Jeremiah there is an incident that is paralleled by things happening in these modern days. In a room in the royal palace sits Jehoiakim, attended by high officials. He is there to hear the contents of a document dictated by the prophet Jeremiah. The scribe, Jehudi, unrolls the parchment and begins to read. It is an indictment of the king's wicked course, with threats of the divine displeasure to be visited upon him and his kingdom. As the king listens he is filled with wrath, and at the end of the third or fourth page, he suddenly reaches out, seizes the parchment, and cuts it in pieces, and throws the mutilated fragments on the fire, where they are consumed.

The whole thing was unreasonable, petulant, childish. Either he recognized the truth of what he had heard read, or he did not. If he did not, there was no occasion for his rage; a pitying smile at the infatuation of the prophet would have been enough. If he did, he made a mistake in the object of his wrath. It was not the parchment that was at fault, but himself.

This anger of small minds at what rebukes them is no unusual thing. Nothing is more common than instances where men fall into a rage because they are brought face to face with facts that show they are in the wrong, especially when they are men who would rather hug their delusions or have their own way, than be in the right.

There are people, for example, who get angry when they open a paper, secular or religious, and find there a discussion that runs counter to their prejudices or antagonizes their own views. Their prejudices may be unreasonable, their views may be based on inadequate information. It matters not. Their anger is only increased by the evidence that they are in the wrong. The more conscious they are of their inability to sustain their prejudices or views, as against the facts that confront them, the deeper their resentment. Instead of recognizing the truth and adjusting themselves to it, they rail at the article in strong damnatory style. They seem to be laboring under the delu-

sion of the old Jewish king, that their refusal to deal with facts is equivalent to disproving them.

There are few pastors who have not at some time or other been exposed to this fuming anger of little minds. Some time ago we read of a clergyman who had become the object of a violent persecution in the community where he lived. And what had he done? Only preached a sermon on temperance; only spoken the plain truth on a great subject; that was all. But the truth was unpalatable to certain persons whose financial and social interests were involved. Instead of acknowledging that they were wrong and had put themselves where unvarnished truth could make them wince, and resolving to abandon a false position, they imitated Jehoiakim of old, and turned in wrath upon the man the head and front of whose offending was that he had only told them the truth.

There are people who are irritated when the duty of remembering the Sabbath day to keep it holy, is urged. Is it because they deny the duty? Not at all. If they were prepared to do that, they would merely smile when Sabbath-keeping was pressed upon them. Their composure is not disturbed as they listen to a sermon on the text, "Provide things honest in the sight of all men." Indeed, they rather enjoy hearing thieves denounced, since thievishness does not happen to be their besetting sin. But unhappily they are not keeping the Sabbath, and still more unhappily, they have no present intention of doing so. Their irritation is the unconscious tribute they pay to the truth.

Similarly there are people who are restive under a sermon that presents the gospel idea of liberality. They do not deny God's claims on their substance. If they were persuaded that these were a myth, the assertion of them would pass unheeded. But though they will not deny that God has claims on their increase, they are not responding to them, and a tide of resentment swells up against the man who reminds them of it by simply holding before them the mirror of God's word, in which they see themselves as they are.

It is difficult to understand what men hope to gain by this attitude toward unwelcome truth. Did Jehoiakim suppose that facts could be destroyed by destroying the parchment that recorded them? A strange and puerile infatuation! Cutting the roll could not cut in pieces Nebuchadnezzar and his invading army. Burning the words would not burn up the facts with which the words dealt. Raging against the witness of impending danger would not make an end of the danger. And so, when the simple truth, which we cannot deny, hurts us, the most foolish thing we can do is to rail against it, or against the preacher of it, for that smart is the token that we are in the wrong. And that means that the only right and reasonable thing is to reform that which is out of the way until we come into such harmony and good-understanding with the truth, that we shall no longer have any quarrel with it, or it with us.

THE VACILLATING MIND

It is hard for some people to make decisions. In the ordinary routine of personal, domestic and business life questions necessarily arise that they must answer one way or another. What shall they say? What ought they to do? They do not promptly decide, but oscillate between the alternatives, and a period of painful suspense intervenes. They are not merely deliberate—always a wise frame of mind—but they are nervously anxious and beset by abnormal fear of committing a blunder.

Nor does the fretfulness always end when they have reached a decision. Though it be too late to reverse it, they still keep it before them as a subject of disquieting thought. They took the right-hand road; ought they not, perhaps, to have taken the left? They answered "yes"; wouldn't it have been better, after all, if they had said "no"? The reasons, pro and con, were all gone over before the matter was decided, but they are all called up again for further review. Likely as not, their minds still swing back and forth between the alternatives as in the beginning; more likely still, they now regret they did not decide the matter the other way. At all events, they are still on the rack of uncertainty and fretful discontent.

People who make themselves, and others too, miserable in this way, have excuses to offer, of course. It is the way they are built, they say. They can't help it. The need to decide anything always did give them the shivers, and they suppose it always will. Probably they are telling the truth. People are unlike in this respect, as in others. There are men and women who seem born to lead, and always find it easy to decide questions not only for themselves, but for the group to which they belong or with which they happen for the time being to be coöperating. But even naturally timid people need not be all their lifetime in bondage to their fear of decisions and the consequences that follow making them. They may never quite rise into the calm self-confidence with which men of intrepid spirit face all problems. But by self-discipline and a little use of the reason with which God has endowed them as human beings, they can do much to conquer a tendency that they have found is destructive of all peace of mind.

This is wise counsel, which we find in one of our exchanges, and many people would be the better for following it:

"Some one has said that 'many of the problems of life are merely tired nerves,' and certainly a wearied or diseased physical state always magnifies both the number and importance of questions requiring decision. It is never well to attempt to settle problems when we are nervously tired, for the time to decide puzzling matters is not when we are worried or anxious. After a refreshing night's rest or a morning of enjoyable outdoor exercise, we are better able to cope with them. Then we ought to consider first whether they are really important; and, if so, whether it is necessary for us to decide them. Half the things which worry us are not worthy of our serious attention, while half of the other half are matters which will be settled without our intervention. In regard to the few that remain, let us inform ourselves to the best of our ability, then make the decision and dismiss the matter from our minds. We have done our best; and if we have made a mistake, it is not to be mourned over, but thought of only as it may help in deciding more wisely another time. 'Respect your decisions,' wrote a father to his son. 'They represent your best judgment at the time. Even though they may prove to be unwise, you have no occasion to reproach yourself. Hence, I say, make your decisions and be done with them.'"

It is, of course, assumed in such counsel as this that the decision was not an immoral one and involved no injury or wrong to others. When any decision we have made has been wicked, we will never be happy, if we still have a conscience, until we have reversed ourselves and atoned for the wrong.

—What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, a liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity for faith, the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to his creatures, the more liberally he believes.—Phillips Brooks.

Do Miracles Occur?

We often say that "the day of miracles is past," but is it not because we have a wrong conception of what a miracle is, and think of it as something spectacular and not in accord with the ordinary course of nature? It may be accepted as a proper statement of fact that God never violated one of his laws in any miracle of the Scripture record—that in every one of them he but used other laws of his universe to bring about the fulfilment of his will, and that in so doing he no more violated the ordinary laws than we do when we work the wonders of present-day science and mechanics through the laws which the searchings of men have discovered. The answering of the prayer for help is as natural as the answering of the "S. O. S." calls that go out over the sea, and God helps his children to-day as truly as when Christ walked on the earth, only we do not call it a "miracle." The "Continent" tells of recent incidents in Siam that in the olden days would surely have been classed as such:

"A family which had been converted and rescued from deepest poverty were built a house by missionaries, but the missionaries, in ignorance of local superstition, made it face in a direction supposed to be displeasing to the spirits. Their gratitude to the missionary was so strong, however, that they moved into the building without protest. But when the baby of the household became ill, the mother and grandmother were sure that the punishment for this defiance had fallen upon them. But with medicine and prayer the child soon got well, and when next it chanced to fall ill of some infantile ailment, the mother and grandmother themselves prayed for the baby, and when recovery quickly came again they were completely persuaded that the God of the Christians was greater in power than any of the spirits which their nation has feared from immemorial time.

"A providential intervention noticed by the people of Petchaburi also made a deep popular impression. A dangerous fire broke out in a part of the city very near the mission station, and for a time it looked as if the whole missionary property would be destroyed. But just as the flames were reaching out until they had almost touched the church building, a sudden shift of the wind came which drove them the other way and the mission property escaped. A street chapel in another part of the city was likewise left unharmed, although the fire completely destroyed a building only eight feet away. In still another section was the home of a Christian teacher whose relatives are all strongly opposed to Christianity. On two sides the fire burned right up to his house, and there stopped, leaving it unharmed. Only one Christian family lost its home, and the head of that family had been living an openly inconsistent life. It is not to be wondered at that the Petchaburi folks believe that the Christian's God protected them."

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Progress in India

The work of Christian missions in India is not all confined to the converts who are made to Christianity. Thousands pass through the Christian schools and colleges who never accept the religion of their teachers, but they do not go back to their people with the same ideas with which they left them. Invariably the impression made is greater than is realized, and it has been working as a leaven that is gradually changing the whole life of the people, breaking down some of their oldest customs and prejudices. An article in the "Century Magazine" by Basanta Koomar Roy, presumably a Hindu, among other things, tells of the progress that is being made in the breaking-down of caste and the lessening of the woes of women through child-marriage and the dooming of widows to a life-long misery. Hardly a family has escaped the results of the premature marriage of its women, which is eating to the very core of the physical stamina of the Hindus, and is responsible, in conjunction with many economic factors, for the physical degeneracy and intellectual decadence of Hindus in general. There are in British India alone 9,412,642 wives under sixteen years of age, according to the latest official figures, and of these, 335,015 are widows for life, if the old Hindu laws continue operative. Fortunately, India herself is being awakened to the cruel wrong and evil results of the old régime, and men and women alike, in all walks of life, are working for its overthrow. Side by side with the rise in the age of girls at marriage, another reform is permitting Hindu widows, especially girl-widows, to marry. Opposition is still very strong, but this only tends to strengthen the movement, and hundreds of girl-widows are being married all over India. Another step in marriage reform is to introduce marriage between different castes and sub-castes, of which there are more than three thousand. In-breeding has been anything but helpful for the growth of Hindu society. Intermarriage between different castes and sub-castes is now a thing of daily occurrence. It is getting to be fashionable. To make this movement widespread, different bodies of the Kayasthas and the Brahmans, even those of the Telis and the Jolas, are claiming their fundamental unity. Two most intellectual Bengali ladies have married men from distant provinces, with different tongues. Sarojini Naidu, the poetess, married in Madras, and Sarala Devi, the nationalist, married in the Punjab, against the wishes of their friends and relatives. Last autumn Princess Indira of Baroda married a Bengali prince against the wishes of her royal parents. These and many other women have not only furthered the cause of intermarriage, but also have established the Hindu woman's right to chose her own husband.

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Mr. Rockefeller in Colorado

Mr. John D. Rockefeller, Jr., whose name has been associated with the alleged oppression of the miners of the Colorado strike district, has lately been making a tour of the mining properties controlled by him, visiting the mines in the dress of the miners, handling the pick and becoming familiar with all the details of the work. He has fraternized with the men, eating and sleeping in their boarding-houses, going into their homes, meeting with their wives and daughters, and joining in their recreations and dances, and hearing from their own lips the story of their grievances and their desires. The result, as reported in the papers, has already been a better feeling and understanding on both sides, and if the promises made are carried out, the conditions of life will be wonderfully improved, to say nothing of the better understanding between employer and employees. This visit of Mr. Rockefeller is undoubtedly the result of the inquiry into the strike conducted by the federal authorities, in which he confessed that he had never seen the properties and that he practically knew nothing about them at first hand. The scathing criticism of his real personal ignorance of the situation, and of his leaving everything to the judgment of those under him, made its impression evidently and had its effect. Mr. Rockefeller has been credited with being a man honestly trying to do what is right. His work in his great Bible class has never been looked upon as a cloak. His point of view has been that of the man raised with limitless wealth and the power that goes with it, and who counts results without considering the individual to any great extent, except as he came in contact with him. He believed the reports of those under him, and took their word for conditions. Being an honest man, the criticisms of himself had their effect, and he came to realize a personal responsibility, and this trip is evi-

dence of his sincerity. Most of the troubles between labor and capital in these days of "big business" grow out of the impersonal relations between employer and employee. So long as dividends are paid, the stockholders ask no questions, and the managers look upon their first duty as being the payment of the dividends. Collective bargaining with labor, and all that is involved in it, aids in developing the feeling of the absence of personal responsibility. When employer and employee know each other, and each learns that the other has not "hoofs and tail," but is a man who really wants to do his part, the getting-together is made easy, and each is ready to make just concessions. In this case it is looked upon as certain that the results will not be confined to the Rockefeller interests, but that if reforms are instituted on the Rockefeller properties, other corporations will of necessity follow suit.

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Modern South America The European war has brought South America into a prominence and importance commercially that would have taken decades to develop otherwise, and it has likewise opened the eyes of the people of the southern continent to their opportunities. Physical conditions have been a serious obstacle in the way of communication between the various countries, and even between parts of the same country. The great mountain-ranges serve as almost insuperable obstacles to the building of railroads, to say nothing of the great stretches of unexplored and undeveloped country. The needs of the times have stirred both the ambitions and the imaginations of the people, and it is reported that a Pan-American Aeronautic Club has been organized, with Santos Dumont at its head, whose purpose is to make the aeroplane and dirigible solve the difficulty. The Aero Club of Pennsylvania is to coöperate in the work, and these air-men hope not only to fly over the mountains and forests after a fashion that will be commercially profitable, but to aid in the development of future railroads by spying out the land and doing the work that otherwise would take years of time and a toll of many lives in the making of the preliminary surveys. In the earlier work on the Panama Canal the surveyors found a rank jungle that "must be actually tunneled through to survey," and the view was "closely restricted to the cutting." The conditions in South America would be similar. The aviator, on the other hand, could quickly determine the precise location of summit levels, the course of streams that could be utilized for links in canals, the practical routes for railroads, with due consideration of the problems of grading, curves and bridges, and at the same time the dangers and discomforts of the pioneers would be reduced to a minimum. When we read of the Germans even now transporting heavy machinery and munitions to the Turks across the Balkans, it can be readily seen that the plan of the Aeronautic Club is not in any sense a fantastic dream, but holds tremendous possibilities of the most practical sort. When it is remembered that many a town in Central America and in South America—as, for instance, Tegucigalpa, capital of Honduras—is about as remote from the world as Tibet's capital, in default of railway lines to the sea; and the task of the Pan-American railway-builders is crowded with hardship from innumerable erratic rivers that provide a feast of waters in one hour and a famine in the next, the possibilities of this aeronautic survey begin to appear. Over-luxuriant flora and predatory fauna conspire with cloudbursts, miasmas and virulent fevers to deter the bold pioneer. What a change will be wrought when over the tree-tops, to the wild terror of jaguars and black monkeys, comes the new huge bird with the brain of a man to guide it!

Naturalization Classes The idea of special training for naturalization, and for making the formal act more impressive and full of meaning for the new citizen, is growing. Citizenship is not a thing to be given away to every comer as though it were cheap and carried with it no responsibilities. The careless manner in which it has been conferred in the past, grinding out citizens with a view to using them at elections and making their first experience at the polls an education in corruption, is beginning to be recognized as intolerable, and a start has been made toward the guarding and the dignifying of what ought to be made one of the most serious and impressive acts in the life of the candidate for citizenship. Until the laws make new requirements, the work done to bring this new dignity must be largely local and have the support and encouragement of the judge before whom the new citizens must appear, and the Federal Bureau of Naturalization is encouraging all such movements. The great meeting for new citizens held in Philadelphia last spring, and addressed by prominent men of the city and nation, including the President of the United States, was one of a number of efforts in this direction, and now the Board of Education is contemplating a course of instruction for applicants for citizenship in the night schools of that city. Every alien applying for his final citizenship papers must take some course of instruction in preparation for the questioning as to his fitness. Some of them have been observant and purposeful enough to acquire the information in the time intervening since the filing of their first papers, and some of them are better equipped in knowledge of American citizenship and political science than many a native who gets his ballot for the asking. But not a few require more or less special coaching for the final examination. In any event, the instruction in American history and the political scheme of free and self-governing citizenship will not be wasted, and every incentive ought to be provided for attendance on these classes, and it would not be a cause for regret if it should become the custom for all would-be voters, whether foreign or native born, to take a course of instruction as a preliminary to assuming the obligations of the franchise. It is a mistake to assume that the alien is the only class which needs specific instruction as to American political institutions, and that politics of the proper sort is a native endowment of the American-born. Classes in citizenship ought to be given more attention in the day sessions of the public-school system, as well as in the night schools.

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The "Melting Pot" According to the "Public Ledger," "Once upon a time, instead of absorbing the immigrant, America may have been in danger of being absorbed by the immigrant; but to-day that bugaboo has joined the ranks of forgotten fears. For during the immigration year ending June 30, 1915, our alien population increased only 50,070. This is about one-sixteenth the normal rate of increase; in 1913 the alien population increased 815,303, and in 1914 it increased 769,276. The normal number of aliens entering the country in a year is about 1,400,000; last year only 434,244 aliens were admitted to the country and 384,174 aliens left the country. To Italy alone 124,246 returned. It is a pleasant pastime to estimate whether the coming of peace will produce an increase or a decrease of immigration; but that question is subject for debate, not dogma. The one thing clear is that so long as the war lasts—and it may last for years—America can turn all her energies for assimilating the aliens already within her shores. Those who prefer quality to quantity in America's population rejoice. But American industry, stimulated by war orders, is beginning to cry for laborers and to find none."

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Church News

CHANGES OF ADDRESS

Rev. S. A. Zimbeck, from Arcadia, Fla., to Jonesboro, Ill.

Rev. Edwin Dingman, from Tannersville, Pa., to West Camp, N. Y.

CHURCH BREVITIES

Rev. J. E. Ainsworth is attending the Graduate School of Yale University.

Rev. S. A. Zimbeck has been unanimously elected pastor of Salem Lutheran church of Jonesboro, Ill.

Trinity church, Millersburg, O., Rev. W. F. Poat, pastor, celebrated its seventy-fifth anniversary on October 3d and 4th.

The "Gospel Witness," published at Guntur, India, the organ of Lutheran missions in India, has just completed its tenth year.

Rev. Charles E. Keller, D. D., of Monessen, Pa., has been deeply bereaved in the death of his brother, Dr. L. H. Keller, of Hagerstown, Md.

Rev. and Mrs. J. Edward Harms, of Dayton, Ohio, announce the birth of a daughter — Jane Elizabeth — on Wednesday, September 29th.

On September 29, 1915, Miss Helen M. Waltz, daughter of Rev. S. S. Waltz, D. D., of Louisville, Ky., was married to Mr. Theodore I. Kernnitz.

Rev. A. C. Miller, D. D., closed his pastorate in Trinity church, Louisville, Ky., on September 26th, and has become pastor of St. Matthew's, Mansfield, O.

Tabernacle Lutheran church, Philadelphia, Rev. William J. Miller, pastor, on Sunday, October 3d, had 16 accessions, with many more to follow within the next two weeks.

The Second English Lutheran church of Louisville, Ky., Rev. Harlan K. Fenner, D. D., pastor, celebrated its twelfth anniversary in the present building on September 26th.

Rev. M. E. Bollinger, Davenport, Neb., has accepted a call to the Lutheran church at Nebraska City, Neb. Mr. Bollinger expects to enter his new field on October 17th.

Miss Lavina Weiser, of Sunbury, Pa., direct descendant of Conrad Weiser, of Colonial fame, has left the bulk of an estate estimated at $25,000 to Zion church, Rev. J. M. Francis, pastor.

Rev. H. C. Summers, of Lanark, Ill., preached his farewell sermon to a large audience on Sunday evening, September 26th. He has accepted a unanimous call to Albion, Ind., and took charge October 1st.

The fall term of the Lutheran Deaconess Motherhouse will open on October 13th with a full corps of instructors and an encouraging number of regular candidates and of special students in the one-year course.

The Woman's Missionary Society of Middletown, Pa., held a reception in honor of the fifteenth wedding anniversary of Rev. and Mrs. Fuller Bergstresser. Many gifts, among them a purse of $65, were given.

Dr. Kugler and Rev. V. McCauley represented the Guntur Mission at the opening of the Tuberculosis Sanitarium at Madanapalle, by the Governor of Madras, July 19th. Our mission is one of the supporters of this institution.

The parsonage at Middleburg, Ind., has been greatly improved by painting, electric wiring and beautiful fixtures, and a garage built, costing over $300, all paid; also shelves built in the study. Rev. Chas. S. Bream is the pastor.

Rev. Roy V. Derr, pastor at Burnham, Pa., has just returned to his field of labor from an extended trip to the Pacific Coast. His congregation had graciously tendered him a leave of absence of six weeks, during which time he visited several brothers and a sister in Washington and California, and also attended the Expositions. While on the trip Rev. Derr supplied Lutheran pulpits at Spokane and Vancouver, Wash.; Portland, Ore.; San Jose and Los Angeles, Cal., and Chapman, Kans.

IN OTHER LUTHERAN BODIES

Luther Hospital, Eau Claire, Wis., is being enlarged by a new addition to cost $35,000.

Christ church, Allentown, Pa., has received the sum of $4,500 from the estate of the late Dr. Henry Grim.

The corner-stone of a new Norwegian Lutheran church at Eau Claire, Wis., was laid on September 19th.

Rev. H. O. Gronlid has been elected president of Luther College of the United Norwegian Synod, at Outlook, Sask., Canada.

A new building, to be used partly as a dormitory for girls and partly as a residence for one of its professors, is being erected by Eureka (S. Dak.) College.

The old Zion's German Lutheran church, on Franklin street below Vine, on Sunday, October 3d, celebrated with special services the 50th anniversary of the granting of its charter. The Rev. John A. W. Haas, president of Muhlenburg College and president of the Ministerium of Pennsylvania, delivered the sermon.

OVER THE FIELD

Guntur Anniversary.—On July 31st the Guntur Mission celebrated its seventy-third anniversary. The day has been set apart as a special day for proclaiming the Gospel. In Guntur itself there were meetings in all institutions, a service in the church, and street meetings at a dozen places in the town. All reported a good attendance.

Norwood, Pa. — Immanuel Lutheran church, Norwood, Pa., Rev. Stanley Billheimer, pastor, has just issued a directory of the church, with roll of members, information as to finances, benevolence, church and Sunday-school services. Since the organization of the church, September 30, 1888, there have been enrolled 597 members. Of these, 44 have been removed by death and 164 by letter of transfer.

Vacancy. — The Bendersville charge in Adams county, consisting of three churches and parsonage, will be vacant after October 31st. Ministers contemplating a change should correspond with the secretary of the church council, D. M. Hoffman, Biglerville, Pa. The parsonage is at Bendersville and has modern improvements. The distance to the farthest church is three miles. One is in Bendersville; the other is 1½ miles. All roads good.

Photographs Wanted. — Anyone having photographs or knowing of the whereabouts of photographs of the following brethren who at one time were pastors of the Lutheran church at Clearfield, Pa., will confer a great favor upon the church by addressing the pastor, Rev. C. R. Allenbach. As a matter of historical interest, it is desired to have photos of Revs. P. P. Lane, C. F. Diehl, W. H. Rex. I. J. Stein, J. R. Focht, P. L. Harrison and R. H. Fletcher.

Rally Day, Dayton, O. — Sunday, September 26th was a great day in the First Lutheran church of Dayton, O., Rev. J. Edward Harms, pastor. Rally services were held throughout the day. The attendance at all services was unusually large; 833 persons were present at the Sunday-school service. Rally Day was observed in all the Dayton churches, and the attendance in the Sunday-school of the First church was the largest in the city. Everything is hopeful for the coming months.

Philipsburg, Pa.—Rev. Earl J. Bowman, pastor. For the first time in many years a Harvest Home service was held in the First Lutheran church, Sunday, September 12th. The church was beautifully decorated and a large congregation was present. Sunday, September 26th, Rally Day was observed with the highest attendance at Sabbath-school in the history of the church. Recently a pipe-organ was purchased by the congregation, the same to be installed about December 1st, by Reuben Midmar and Sons, organ builders of Brooklyn. The organ was made possible through the generosity of Mr. Carnegie, who is paying $625 toward the expense of this valuable and much-needed improvement. The year's apportionment has been more than met.

Union Deposit, Pa.—Rev. A. C. Forscht, Ph. D., pastor. St. John's Sunday-school has organized a teacher training class. The good friends of the pastorate gave

the mistress of the parsonage quite a pleasing surprise on Saturday, September 25th, by coming into her home in a goodly number and leaving over 60 tokens of loving remembrances, and an envelope with some greenbacks and silver. There were also a number of gifts from loving friends of Abbottstown and Minersville; for all of which the pastor and his wife are grateful.

The congregation is now installing a new heating plant into St. Peter's. The men's Bible class and Brotherhood are paying for this. There are forty-one men in the class enrollment. St. John's will soon have the acetylene light system.

An Appeal.—The committee of the East Pennsylvania Synod has placed the South American work in British Guiana in the hands of the Board of Foreign Missions. A man was secured for that work, but owing to circumstances beyond the control of all parties involved, he could not go. The Board is extremely anxious to take up this work at as early a date as possible. Our only source of supply in the absence of volunteers for this work is to ask the Church for the needed man. The position is one of great responsibility and large possibilities of great usefulness in the Master's work. We ought to have a good, strong executive to lay the foundation of a work in connection with the head church in New Amsterdam. Who will volunteer? L. B. Wolf,

General Secretary and Treasurer.

Grand Rapids, Mich.—Trinity church, Rev. Henry C. Roehner, pastor, held a special congregational meeting September 22d, to take final action on the question of the enlargement of the church and the erecting of a Sunday-school building. The reports were so favorable that the congregation voted unanimously to start the new building as soon in the spring as work can be begun. The pastor made the canvass for pledges, men of the congregation taking him around to the homes in automobiles. He reported pledges to date, with a number to be received yet, to the sum of $22,016. A liberal estimate of the cost of the buildings is $25,000. A gift of a new pipe-organ was also announced by the pastor. He reported that in all the canvass there had not been a single member to oppose the movement, nor anyone to refuse to give a pledge.

Affliction in a Pastor's Family.—Eulalyus N. Groh, aged forty-four, son of Dr. L. Groh, pastor of St. Mark's, Omaha, Neb., was called to his heavenly reward September 22d after a lingering illness of several months. Twenty years of his life was spent in foreign missionary work in Mexico and Central America—most needy fields—under interdenominational supervision. Possessing unusual ability, yet he gloried in giving it to Christ in service for others. He will ever remain an example to others of Christian humility and consecration.

The hand of affliction has rested heavily upon Dr. Groh this year. Three times, in less than six months, has the messenger of death stopped at his door. On March 30th, Mrs. Groh, the beloved wife, was taken. May 3d, Miss Sallie, a daughter of very unusual loveliness and Christian character, bid adieu to her earthly friends. Eulalyus was the third. May God's people stop a moment to breathe a prayer for the strengthening and comfort of this godly ambassador for more than fifty years in the Christian ministry.

The service was held September 25th in St. Mark's church, in charge of Rev. C. N. Swihart, participated in by the Lutheran ministers, Revs. C. J. Ringer, A. Nelson, G. W. Snyder, S. Yerian, O. D. Baltzly and L. M. Kuhns.

German Girls at Midland College.—Misses Hannah and Marguerite Mueller, daughters of one of the Guntur missionaries, have recently arrived in Atchison, Kansas, to finish their education in Midland College. They were born in India, but have been in school in Germany for the past ten years.

These girls are only fifteen and sixteen years of age; but they traveled safely alone from Rotterdam to Atchison without any trouble or inconvenience. Although they have studied the language only six months, they can already converse very readily in the English tongue.

Midland naturally feels gratified that she was chosen from among the Lutheran colleges in America as the one in which these bright daughters of a faithful German missionary are to be educated.

The first weeks of school have shown an increased attendance over last year. Never before have the recitation rooms been so crowded. The increase is especially noted in the college classes.

The contract for the new gymnasium and heating plant was let a short time ago. The excavating has been completed. The basement and first floor will be of concrete, and the main part of the building of brick. The contractor's price for the combined building is in the neighborhood of $35,000.

Rededication at Rebersburg, Pa.—After extensive interior improvements, St. Peter's Lutheran church of Rebersburg, Pa., was rededicated on Sunday, September 26th. The walls of the main audience-room and of the Sunday-school have been beautifully frescoed and the floors handsomely carpeted. New pulpit and altar furniture has been introduced and fine pews have been installed. The floor of the main room has been regraded, so as to slope toward the chancel. A rear exit has also been provided. The expenditures amounted to nearly two thousand dollars, all of which have been subscribed or paid.

The services were full of joy. There was fine singing under the guidance of Prof. C. L. Gramley, the principal of the high school. Beautiful flowers adorned the sanctuary. The sermons were preached by Dr. Singmaster, of the Gettysburg Seminary. The venerable Rev. F. Aurand, a former pastor, and several neighboring ministers, participated in the services. The Rev. John L. Metzger, the present pastor, deserves great credit for promoting the improvements. He is held in high appreciation by his devoted people.

St. Peter's has furnished the church with a number of useful men, among whom was the late Dr. E. J. Wolf. The sainted Rev. Daniel Gotwald spent the closing years of his ministry there. The church is well equipped for efficient service. J. A. S.

Cincinnati, O.—The First English Lutheran church, Cincinnati, O., Rev. Jacob W. Kapp, pastor, has made extensive improvements. The walls throughout the building, both in the upper and lower church, have been decorated, and all the carpets in the building have been taken up and replaced with hardwood floors in the auditorium and with linoleum in the Sunday-school rooms. The electric lighting has been improved by modern fixtures and the light in the auditorium modified by frosted globes. Two fountains have been installed, one in the north hall of the lower church and the other in a special fountain-room connecting with the south vestibule. This fountain-room has been lined with vitriolite and a beautiful sea-shell fountain installed, the gift of one of the members of the church. The pastor's study has been beautified by hardwood floors and new rugs. Altogether, the results of the work of the committee is most satisfactory to the congregation and the people are grateful to God for so beautiful a place of worship. It is now declared by many to be the handsomest church building in the city. Great interest and enthusiasm prevails in the congregation in its extensive work. Preparations are being made now for an every-member canvass on October 17th. Every organization of the church has made extensive plans for its winter campaign.

Ohiowa, Neb.—Members of Rev. Gustav Klatt's congregation near Ohiowa, Neb., held their annual Mission Festival at the church on Sunday, September 26th. Rev. Klatt was assisted in the services by Prof. Klatsche, of the German Seminary at Lincoln, and Rev. R. R. Weissmiller, of Bruning. It was planned to have Rev. Walter, of Tabitha Home, Lincoln, present, but he was delayed at the home until it was too late to make train connections to reach Ohiowa in time. Services were held in the morning, afternoon and evening. It was planned to hold the services in a tent near the church, but rain prevented. However, in spite of the rainy weather there was a good attendance at all the services. The morning services were in German, and the sermon was preached by Prof. Klatsche. In the afternoon the service was conducted by Rev. Weissmiller in English, and Prof. Klatsche gave an interesting address, in German, on life and conditions in India. In the evening the services were entirely in English. Rev. Weissmiller gave the first address, which was followed by another interesting address on India by Prof. Klatsche. Special music was furnished by the church choir and also by several members of the choir of the Methodist church at Ohiowa. Much interest was manifest in the services and the people responded liberally with their gifts, the offering for the day being about $65.

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Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

HONOR ROLL

Churches That Have Increased Pastor's Salary

650. Trinity church, Wheeling, W. Va.
651. Trinity church, Grand Rapids, Mich.
652. Trinity church, Johnstown, Pa.
653. Salem charge, Dover, Pa.
654. Grace church, Elkhart, Ind.
655. Lutheran charge, Summerhill, Pa.
656. Augsburg church, Chicago, Ill.
657. Lutheran charge, Liberty, Pa.
658. Lutheran church, Clearfield, Pa.
659. Gilead church, Center Brunswick, N.Y.
660. Calvary church, Chicago, Ill.
661. First church, New Kensington, Pa.
662. Memorial church, Nevada, Iowa.
663. Trinity church, Berwick, Pa.
664. Lutheran charge, Seven Valleys, Pa.
665. St. Mark's church, Albion, Ind.
666. St. Matthew's church, Hanover, Pa.
667. Trinity church, Keyser, W. Va.
668. Lutheran charge, York Springs, Pa.
669. Trinity church, Camp Hill, Pa.
670. Trinity church, Beatrice, Neb.
671. Christ church, Harrisburg, Pa.
672. Lutheran charge, Irving, Ill.
673. Mt. Bethel charge, Stone Church, Pa.
674. Augsburg church, Harrisburg, Pa.
675. Lutheran church, Orangeville, Ill.
676. Trinity church, Chambersburg, Pa.
677. St. Peter's church, Reading, Pa.
678. Luth. church, New Germantown, N. J.
679. Grace church, Monongahela, Pa.
680. Zion church, New Germantown, N. J.
681. First church, Bridgeport, Conn.
682. St. Paul's church, Hillsboro, Ill.
683. Trindle Spring, Mechanicsburg, Pa.
684. Elias church, Emmitsburg, Md.
685. Lutheran charge, Middleburg, Pa.
686. Lutheran charge, Dillsburg, Pa.
687. ———?

Reopening at Yellow Springs, Pa.—Sunday, September 12, 1915, was a joyous day for the members and friends of the Yellow Springs congregation of the Williamsburg pastorate, Rev. J. M. Rearick, pastor, it being the occasion of the reopening of their church. During the summer months the church building was remodeled and beautified, the improvements consisting of a new tower, pews, pulpit and beautiful memorial windows. The exterior was repainted and the interior repapered at a cost of $1,000. The offerings at the service were very liberal and excelled the indebtedness more than three hundred dollars.

The reopening sermon was preached by the writer. It was a great pleasure to be present with these good people and pastor and share in their rejoicing. One of the best synodical years for this pastorate has just closed. Pastor Rearick is dearly beloved by his people and is doing an excellent work among them.

L. P. YOUNG.

Middleburg, Pa. — Sunday, September 26th, was certainly a great day in the Middleburg pastorate. Rev. H. Dennington Hayes has but recently taken up the work in this prosperous field, and it is exceedingly gratifying to see the interest and zeal and good-will with which these people have welcomed him and are rallying to the good work of the church.

In the morning the new Christ's church at Hassinger's was dedicated. This building was completed within a year from the time it was begun, costing $7,700, and was dedicated free of debt. There are only 46 members. Surely, a worthy work! The building is commodious, well-arranged with Sunday-school room opening into the auditorium, and has Lutheran appointments throughout. It is one of the best equipped rural churches we have ever seen. The sermon was preached by Rev. J. M. Francis, D. D., of Sunbury. The services were continued in the afternoon, with an address by Rev. C. T. Aikens, D. D., of Susquehanna University.

The pastor was officially installed at the evening service in Emmanuel church. Rev. B. F. Bieber, president of the Central Pennsylvania Synod, delivered the charge to the pastor, and Rev. A. L. Dillenbeck the charge to the people. Beautiful music and beautiful decorations added much to the occasion. A note of progress seems to be in the air. Already $1,800 have been pledged toward a new pipe-organ, and it is the intention of the congregation to install a new heating system at once. The church is already admirably equipped for work and worship, and these things will but increase its efficiency. D.

Rededication at Clearfield, Pa. — The English Lutheran church of Clearfield, Pa., Rev. C. R. Allenbach, pastor, rededicated one of the finest remodeled churches on Sunday, September 12th. Large audiences were present in the morning and afternoon, but it remained for the evening to test the capacity of the auditorium and the Sunday-school room combined. During the past synodical year the church was completely remodeled and a new pipe-organ installed, all at a cost of slightly over $8,500.

The music by the choir was all that could be desired, and they were ably assisted by several of Clearfield's professional soloists. The consecration sermon was preached by Rev. C. B. King, D. D., of Pittsburgh, Pa., and the act of rededication was in charge of the pastor.

In the afternoon the service took upon itself the nature of a good-fellowship service, and no effort was made to raise money whatsoever. Addresses were delivered and greetings brought from the pastors of the various churches of Clearfield. It was a day long to be remembered, a glorious one for the pastor, who was able to clearly see the devotion and loyalty of the present membership.

By arousing a little interest a few days before the day of rededication, the total amount raised through the efforts of Dr. King and the pastor amounted to $7,300. The church council immediately assumed the responsibility for the remaining amount. It is especially creditable that of the amount pledged, over $3,000 has already been paid in, and there remain two years in which to pay the obligation. In view of this, the congregation is already looking forward with enthusiasm to other and greater work before them.

Landisville, Pa. — Millersville-Landisville charge, Rev. J. W. Gentzler, pastor. The resumption of the work and services after the vacation is the most encouraging for years. The attendance has been unusually large. The people neighboring the church, though of other faiths, aid in making the work so successful and encouraging at Landisville; and the increasing attendance of the students of the Normal School at Millersville, together with their kindly services in the choir, are most welcome and helpful. By all appearance, this year will be a most successful one.

Flower Sunday was observed early in September. The service was new and largely attended. After the services the flowers were distributed among the shutins and sick. The Harvest Home services were noted for the beautiful and bountiful decorations of the year's fruit and flowers. The pastor fared well.

The reports to the synod are the best for years. Zion, Landisville, has raised more than $800 above the total reported last year; and Bethany, Millersville, reports more than $200 above that of last year, with the apportionment in excess. This charge has raised the apportionment in full this year. There were 46 accessions during the present pastorate of about one year. This also is unusual.

During the past week the organized adult Bible class was entertained by the teacher of the class, Mrs. J. W. Gentzler. More than 35 of the 40 members were in attendance. The opening of the meeting was in charge of the chairman of the devotional committee, followed by an address by the pastor on "Personal Evangelism in O. A. B. C. Work." Brief remarks and the hearty approval of the pastor's plan of having the class conduct a special two weeks of services were made by the chairman of the membership and social committee. An annual banquet was decided upon by the social committee. The attendance of the class is high and the spirit splendid.

There will be special services at Zion, Landisville, on October 24th, the sixth anniversary of the congregation. New members will mark the occasion. The pastor will address the O. A. B. C. Conference at the Lancaster County Sunday-school Convention at Marietta, October 21st. H. E. K.

Baltimore, Md.—At a joint meeting of the Young Men's Bible Class No. 2 and the Christian Endeavor Society of the Third English Lutheran church of Baltimore, Md., held subsequent to the resignation of their beloved pastor, the Rev. I. C. Burke, D. D., the following resolution was unanimously adopted:

WHEREAS, Our beloved pastor has given the Third English Lutheran church of Baltimore and community thirty-eight years of faithful and devoted service, and has unselfishly given these many years in ministering both to the temporal and spiritual wants of those in need, and though confronted with problems which have unceasingly demanded his untiring efforts, he has, through his deep insight and wide experience, solved them in a way most conducive to the extension of Christ's kingdom, and has so well exemplified by his noble efforts and sterling qualities the principles of Christian living and has made possible the excellent and enviable record of this church; and,

Whereas, Because of uncontrollable conditions, he has felt constrained to discontinue his active duties as the "shepherd of this flock," it is

Resolved, That this be spread upon the minutes of both organizations in signification of their appreciation of the great loss which they have suffered in the cessation of their beloved pastor's active assistance in their work and in grateful recognition of his invaluable service both to his church and to humanity and as a tribute to his intrinsic merit; and it is further

Resolved, That a copy of this resolution be sent to our beloved pastor and published in the "Lutheran Church Work" and the LUTHERAN OBSERVER.

REV. GEORGE W. NICELY,

Pastor of St. Mark's Lutheran church, Hanover, which has recently celebrated its semi-centennial anniversary.

Report of the Lutheran Temperance Committee.—The Lutheran Temperance Committee, organized at Gettysburg, December 31, 1912, with twenty prominent members, twelve clerical and eight laymen, who felt the need of a General Synod temperance work, selected Dr. L. L. Sieber as general secretary and lecturer, makes the following report up to August 1, 1915:

Number of addresses at which collections were taken	89
Total amount received in pledges and cash	$2,774.28
Total paid in up to Aug. 1, 1915 .	2,020.99
Pledges yet unpaid, Aug., 1915 ..	735.29

REPORT OF AUDITING COMMITTEE

We, the auditing committee of the Lutheran Temperance Committee, have examined the report of the General Secretary, Dr. L. L. Sieber, and have found it in harmony with his books and the receipts submitted to us by the treasurer, Mr. Amos Eckert.

Signed JACOB A CLUTZ.
T. C. BILLHEIMER.

Rededication at Lancaster, Ohio.—After extensive repairs and additions, the First Lutheran church of Lancaster, Ohio, Rev. Chas. R. Bowers, pastor, was rededicated on Sunday, September 19th. The following is a complete list of improvements: chancel reconstructed; vestry-room added; pulpit, altar and reading-desk; reconstructed choir-box; new opera-chairs for choir; auditorium redecorated; new carpets; modern swinging doors; belfry wall rebuilt; church repainted; organ rebuilt; organ-blower added; auditorium rewired and indirect lighting system installed; new hardwood floors and pews; new front stairway; new fence about church. The beautiful massive oak altar was the memorial gift of Mr. and Mrs. J. Keller Kirn, Mrs. J. J. Gromme and Miss Harrietta Gromme, in memory of the late J. J. Gromme, a councilman in the church for over thirty years. The beautiful hand-painted copy of Hoffman's Christ in Gethsemane, was painted and given by Mr. Samuel Clark, of Columbus, Ohio. The splendid oak reading-desk was given by Mr. Jacob Oberdoffer. The pulpit chairs of heavy oak were the special gift of the Luther League, and the pulpit and altar cloths were given by the pastor and wife.

The general effect of these improvements has transformed the church. The auditorium, while not the largest, is pronounced by many as the most beautiful in the city. Everything speaks of taste, elegance and churchliness. The oak grill-work before the organ and the column-work supporting the arch leading to the altar, together with the churchly appointments of altar, lectern and pulpit, and the beautiful painting over the altar, combine to give the front of the auditorium a most beautiful effect which can only be appreciated when seen.

The total cost of the improvements was $5,000. Of this sum, $2,500 was provided before the day of dedication. On the day of dedication, under the most able leadership of Rev. C. G. Heckert, D. D., the remaining $2,500 was soon raised, and the church was dedicated free of debt.

Such hearty and devoted self-sacrifice we have seldom witnessed as is manifest among this people in connection with this work. A spirit of splendid harmony pervades the membership of the church. The people are loyal to the aggressive and able pastor, and both pastor and people cannot receive too much credit. They have labored together, under circumstances which were at times anything but easy, and have built up a substantial membership, and have produced one of the most complete church plants and equipment to be found in the Miami Synod. It has been a work of sacrifice, service and devotion, which culminated in a great day of rejoicing on Sunday, September 19th. Rev. Charles G. Heckert preached the dedicatory sermon and had charge of the offerings. The sermon was a most masterful effort, much appreciated by the audience, which completely filled the church. A service of rejoicing was held in the evening, and the pastor preached an excellent sermon. These services were followed by the following services during the week: Monday evening, sermon by the Rev. George Bohon Schmitt, president of Miami Synod. Tuesday evening, sermon by the Rev. Chas. S. Bauslin, of Cincinnati. Wednesday evening, sermon by the Rev. R. S. Bowers, of Wooster, Ohio. Thursday, an organ recital and "Festival of Song" by artists from Columbus under the direction of Mrs. Walter Scott, director of choir. Friday evening, sermon by the Rev. Gideon Smith, of Plymouth, Ohio.

The building committee was composed of G. A. Seiber, F. Frank Hoffman, Frank Raitz, Chas. F. Martens and Rev. Bowers. The music for all services was well chosen and of a high quality.

The Miami Synod will be entertained by this church in October, and we bespeak for them a most hearty welcome by a loyal and courageous people in one of the most beautiful of our churches in Ohio.

A DOCTOR'S EXPERIENCE

Medicine Not Needed in This Case

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows. His wide experience has proven to him that, to some systems, coffee is an insidious poison that undermines the health. Ask him if coffee is a cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life, and when taken sick two years ago with nervous prostration, the doctor said that my nervous system was broken down and that I would have to give up coffee.

"I got so weak and shaky I could not work, and reading an advertisement of Postum I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

"So I quit coffee and commenced to use Postum steadily, and in about two weeks I could sleep better and get up in the morning feeling fresh. In about two months I began to gain flesh. I weighed only 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at 20 years of age.

"I am working every day and sleep well at night. My two children were coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before." Name given by Postum Co., Battle Creek, Mich.

Postum comes in two forms:

Postum Cereal—the original form—must be well boiled. 15c and 25c packages.

Instant Postum—a soluble powder—dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.
—sold by Grocers.

CHURCH NEWS

Lilly, Pa.—St. Luke's Lutheran church, Rev. H. W. Bender, pastor. Considering the past experience through which the faithful of this congregation have come we are making commendable and substantial progress. Our work has been largely of the nature of reconstructing, *i. e.*, nourishing and strengthening the "things that remained." Our parochial report for the synodical year ending August 30th contains some encouraging features. We report an increase in membership and our apportionment paid in full with an excess. In addition to this, certain organizations and individuals have contributed to the work of the Foreign Mission Board $65 not included in the apportionment. Our financial year coincides with the calendar year, and so far our current expenses have been met promptly. In addition to the ordinary current expenses, the end of the year will show an expenditure for improvements aggregating $1,500 or more—this in addition to $600 for improvements last year.

In the year's progress two societies deserve special mention: the Ladies' Aid Society and the Men's Brotherhood. Last December the Brotherhood, newly organized, formed themselves into an every-member-canvass committee and made a house-to-house canvass. This committee did not disband after accomplishing the specific work for which it was originally formed, but remained intact and has continued active during the year. The Ladies' Aid Society has increased in membership, and the members are about to realize the goal of their present ambition, *i. e.*, the erection of a beautiful, substantial rustic stone fence enclosing the church and parsonage properties. The cost will be about $800, and will be unlike and superior to anything in the community. The improvement will add easily $1,000 to the appearance of the church property and will be a credit to the congregation. H. A. B.

Trenton, N. J.—St. Mark's English Lutheran church, Rev. M. Arthur Spotts, pastor. The work of the church is ever increasing by the faithfulness and devotion of its active organization. A contract for a new pipe-organ, two-manual, costing $2,000, has been awarded and will be installed by October 15th.

The Sunday-school is increasing in numbers and efficiency, due to the large number of recently organized adult classes connected with the Drexel-Biddle Bible class movement. A large class in teacher training work, taught by the pastor, is doing splendid work. A new mahogany case containing five magnificent maps, costing $10.50, was donated to the class, and a splendid set of books along the line of preparation for teaching has been added to our equipment. A parish paper consisting of thirty-two pages is issued each month in the interest of the work. An every-member canvass of the congregation has been completed and a budget of $4,000 pledged for the work this year. The year just closing has been one of the most successful in years. The benevolence has been nearly doubled over previous years. The regular duplex envelope, as adopted by the Layman's Missionary movement, has been adopted by the church for the new year, starting September 1st. The Christian Endeavor Society has retained its banner for having the largest enrollment of any school in Mercer county, and the largest number in attendance at the mass meetings. The pastor recently spoke to the I. O. O. F. and P. O. S. of A. at the evening services, the congregation taxing the capacity of the church.

The pastor was recently appointed chaplain of the Drexel-Biddle Bible movement in Trenton, with an enrollment of nearly 3,000, by A. Drexel Biddle, of Philadelphia, Pa., and has addressed many meetings in and out of the city in the interest of the work.

During October and November special meetings will be held looking forward to the evangelistic meetings in January and February, under the direction of the Rev. William A. Sunday, D. D. The pastor is chairman of a large division of the city in the prayer-meetings which will be held during December, which will engage over 1,000 workers. St. Mark's is co-operating in the evangelistic campaign, and as a result great blessings already have come to the work of the church. A new department has recently been added to our work. A class in dress-making under two graduate teachers is started for the young ladies of the church, and a course in manual training under the direction of an expert in his line is started for the boys. We believe this work will increase an interest in and love for the church as never before. A boy scout's club recently organized is doing excellent work, and in a short time earned enough money to procure their own uniforms.

The seventeenth anniversary of the church was celebrated September 19th with appropriate services. The annual congregational meeting was held September 15th, and every organization presented their respective reports which were encouraging and noted progress.

The sixth anniversary of the Brotherhood will be observed Sunday, November 7th, at which time the pastor will deliver an appropriate address.

DEATH OF REV. FLOYD E. BLESSING

Again is the OBSERVER called upon to note the death of a young and active minister—Rev. Floyd E. Blessing, pastor of the church at Wayne, Neb.

He seemed to be greatly weakened by over-exertion and constant devotion to his work, so that there was but little vitality to resist disease when at first he was taken with a violent cold; then something like pleurisy and other complications, which after a period of five weeks overcame his naturally healthy and vigorous body, bringing relief from suffering by death on September 29, 1915.

Brother Blessing was born in a Lutheran home in Auburn, Neb., December 3, 1886. After graduating in the high school, he went to Midland College, Atchison, Kan., graduating at the college, and at the seminary in 1913. He was ordained in October, 1913, by the Nebraska Synod, from which he had received aid in his education, and at once took charge at Wayne, Neb., where he had done supply work as a student. He was married on April 28, 1913, to Miss Mabel Brooks, of Huron, Kan., a graduate of Midland Academy, and who is now left with a little son about one year old.

Services were held in the church at Wayne by Rev. L. J. Powell, president of synod, and Rev. C. H. Lewis, assisted by pastors of other churches in Wayne. The body was then brought to Auburn for burial, accompanied by his stricken wife and father and mother, his brother George Blessing, and his sister Ava and her husband, Rev. Charles R. Lowe, and several friends. Funeral services were held in Auburn by Rev. J. A. Lowe and Rev. Holmes Dysinger, D. D., on October 3d, and the body was laid to rest with kindred in the silent city.

Brother Blessing's career was a short but glorious one. From his boyhood and college life hosts of friends rise to speak of his integrity, love and devotion to duty. The highest words of praise are spoken of him as a student, and in his brief two years as pastor and preacher he poured all the energy of a strong physical and intellectual life imbued with a very high spirituality.

His varied activities won for him a great place of love in the hearts of the people of Wayne outside the church which he served, as well as in it. Many remarkable testimonies of it were given by the schools, business men and ministers.

The congregation had rejoiced in his strength and spirit, and coöperated earnestly in his activities. They loved him and his efficient wife, and were filled with large hope and plans for their future in Wayne. In his last hours, while he most ardently longed to live for the sake of his beloved and of his work, yet he was clear and full in his submission to the will of God—to go if God wanted it so.

It is the inscrutable mystery before which we bow. While we know that our dead in Christ are blessed, we feel mystified that in the great need of men in our ministry, the Lord calls from us the young and well-equipped and true-hearted. Can it be a call and challenge to us to fill up the breach in our ranks? Men for the ministry! This is the most vital thing before our Church. May the Lord God send forth his Spirit to find and call the true-hearted, and may we give up our sons to fill the place, many for every one that has fallen. Such is one message left us by the death of our young and noble brother. J. A. LOWE.

Thou workest perfectly. And if it seem
Some things are not so well, 'tis but because
They are too loving-deep, too lofty-wise,
For me, poor child, to understand their laws;
My highest wisdom half is but a dream;
My love runs helpless like a falling stream;
Thy good embraces ill, and lo, its illness dies! —George Macdonald.

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and her morals were scarcely better than those of republican. It was in Alexander's reign that

The Family

IT'S LIFE

If your plans go wrong
As they sometimes will,
And the hours seem long
As you climb the hill,
Remember, my friend,
'Tis a part you play.
You'll find in the end
A brighter day.
It's life!

If a heart grows cold
That warmed to you,
And a friend you hold
To be stanch and true
Has faithless turned
Take heart, my friend,
'Tis a lesson learned
With a bitter end.
It's life!

For every smile
There is a tear;
For every mile
Both hope and fear;
When some are gay
Some must be sad;
Along our way
Are good and bad.
It's life!

Whate'er may be
Your share of woe
Next day may see
You come to know
A joyful heart
And perfect rest;
So play your part
And do your best.
It's life! —Selected.

EASY TO LIVE WITH

Who and where the woman was who once offered as her New Year's prayer, "Lord, make me easy to live with," it little matters. Suffice it for our present purpose that the memory of what she said lasts from year to year and decade to decade like the odor of sweet ointment. We can easily picture her to our imagination. She was doubtless of the worrying type, high strung and maybe a bit cantankerous. Perhaps she had worn out a husband or two, irritated her children and alienated some of her neighbors. Up to the time of her offering this petition, those who knew her best would probably have agreed that she was hard to live with, far from amiable and patient, set in her ways, and those ways of hers were not always ways of pleasantness or paths of peace. However, she is to be judged not from the point of view of what she was when she fell on her knees with this little prayer on her lips, but from the point of view of what she wanted to be.

The great attesting fact in her personal history to us, who know her only as a type, is that she had undergone a moral awakening. At last her eyes had been opened to see herself as others saw her and as God saw her, and when this sense of her angularities came upon her it must have overwhelmed her. The depths of her nature were stirred, she saw what the exact trouble was and bravely she assumed the main responsibility. Very likely up to that time she had held others accountable for the criss-cross situation; their failures and crabbedness made it hard for her to keep the house looking right and to do her day's work well. But this transformation altered that. She began thinking about the times when she had irritated others, perhaps even pestered them, and the reason dawned upon her why so few persons sought her society.

Then the secret of a different status bore gloriously upon her vision. She must needs relax a little and become flexible, sympathetic, considerate. Then life would take on new zest and value, and even if others were just the same as they were before, the fact that she had turned over a new leaf would count powerfully in the home and neighborhood. What if the husband and son, brother or nephew or neighbor should hereafter speak of her not as the woman hard to live with, but as one easy to get on with—would not that altered estimate in the community of her disposition pay for all the struggle requisite for producing it?

Ah, but the accomplishing of the change! Can a fountain that has been sending up brackish waters all at once pour forth sweet streams? Can a thorn-bearing bush blossom all at once with roses? When this poor woman began to realize how hard it would be to become different from what she had been, no wonder she dropped upon her knees and sought the source of all power. Her "stunt" was too difficult for her unaided strength, but she had sense enough to go to the place or, better, to the person whence cometh help.

A good prayer for anyone at any time. Most domestic troubles are due to the presence in the home of some one or more persons hard to get along with. Most church rows arise from the uncompromising temper of somebody more or less influential, perhaps prominent enough to sit on the broad aisle. Discord in the community and in the nation is due to unmanageable, unyielding elements in the population. But if one and another could only be brought to see that his business year in and year out is to become easy to live with, what a pleasant world this would be!—The Congregationalist.

—Resolve to perform what you ought; perform without fail what you resolve.—Franklin.

Good Will

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We're only human, though—and "to err is human." If we have done anything that has caused you to draw out any of your Good Will balance from our reserve, we would like to be accorded the privilege of making a satisfactory adjustment.

Boggs & Buhl

PITTSBURGH

HOME HAPPINESS

Probably nineteen-twentieths of all the happiness you will ever have you will get at home. The independence that comes to a man when his work is over and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house. You can make that little room a home to you; you can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and is a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—Selected.

Home and Farm

THE "THANK-YOU" PRAYER

Once upon a time I listened
Listened while the quick tears glistened
'Neath the drooping lids that hid them, as a little prattler said,
While a father's arms caressing,
Round the precious form were pressing,
And against his pillowing bosom lay a dainty curl-ringed head:

"Papa," spoke the little trembler,
"Papa, dear, do you remember
When that gentleman was here to tea, his sober, solemn air?
How he bent his head down lowly,
And his words came soft and slowly,
And he prayed to God in heaven such a pretty thank-you prayer?

"And I wondered all about it,
For, of course, I couldn't doubt it
Was a funny way that made us be so kind one to another,
To say 'thank you' for each present,
In a way so very pleasant,
And forget that God might like it, so I asked my darling mother.

"But she looked at me so queerly
And her eyes were very nearly
Full of crying, and I left her, but I want to know real bad"—
Here the shy eyes lifted brightly—
"Is it treating God politely,
When he gives us things, to never mind, nor tell him we are glad?

"And since then I have been thinking—
Papa, dear, why are you winking?"
For a low sob shook the strong man, as each keen, unconscious word
Pierced him, all the past unveiling,
And the cold neglect and failing,
All the thoughtless, dumb receival—how the heedless heart was stirred!

"God is good, and Jesus blessed them,
And his sacred arm caressed them,"
Murmuring thus, he touched the child-brow with a passionate, sweet kiss,
Of the little one beside him,
Of the angel sent to chide him,
And a "thank-you prayer," ah, never more his loving lips shall miss!

—Exchange.

KITCHEN COLOR SCHEMES

BY LOUISE LAMPREY

Every woman likes a pretty kitchen, whether she expects to work there herself or not; but not every woman knows just how to go about it to have one. There is a psychological effect about a quaint, cheery, livable kitchen which has a subtle influence on all the rest of the house. It pays.

Every one who has seen the English kitchen, roomy, old-fashioned, comfortable, with its chintzes and brass and copper and pewter and its flowers in the window, knows that this is one secret of the content of well-trained English maids who use this room for a sitting-room. It is possible to secure just as pretty and homey a room with American furniture and fabrics, including enameled-ware pots and pans, and, incidentally, it is a good deal less work to keep the place clean. Copper and pewter are beautiful to look at, but the thought of polishing such quantities of it as are used in Europe would make an American housewife want to lie down and die.

The sole idea on kitchens possessed by the average furnisher is to get a blue-and-white effect with a neutral-colored wall; such a kitchen, while it does match the white and blue of the enameled-ware, is about as inspiring and interesting as skim-milk. You cannot get a live color scheme with only two colors, particularly if one of them is blue.

To begin with, of course, decide on the kitchen ware. It is just as easy and far more satisfactory to have it all in one color as to pick up a gray piece here, a white one there, a mottled blue or brown somewhere else, and have at last a collection that looks like a crazy quilt. White is rather prettier, and can be had in more shapes and sizes than most of the fancy colors, but the agate-grays are pretty, and so are the mottled blue-and-white enameled-ware sets with linings. The point is to decide on your color scheme and stick to it.

If you are going to have all white with blue rims, steer toward a kitchen like the Norwegian tavern's, with funny little bright-flowered motifs. For the glass-doored cupboard you can have one of the bright oiled papers that come for bath-room windows, using it on the inside of the doors part way up, or on the upper half; or you can put bright chintz, or deep green, or blue washable material, behind the glass of the upper door, so that the upper shelves may be used for things not ornamental without loss of effect.

Dark woodwork in a weathered-oak or fumed-oak shade is harmonious with such a kitchen, and easy to keep clean; and when it is relieved with bright colors it looks as cheerful as white paint. The walls can be a warm gray, or a creamy buff. They should not be white. Then, to bring out the blue and white of your enameled-ware, put a cushion of old blue in the kitchen rocker, and if you have the little straight chairs of the Shaker type, which are very kitcheny and pretty, the frames can be either dark blue or deep green.

The floor should not be a dingy wood color, or a delicate blue and white. One never looks clean because it is the color of dirt, and the other because every foot-mark shows; white tile is also open to the latter objection. It is well to remember that a strongly-contrasted pattern looks clean, sometimes even when it is not; that is why mediæval builders used for the floor of their much-trodden entrance-hall a black-and-white checker-board pattern of marble blocks. A checker-board black-and-white linoleum, the blocks about two inches square, is good for a kitchen; so is a green-and-white or red-and-white pattern of the same sort.

A color much used in English kitchens is a deep green like that of mid-summer leaves; they have kitchen ware, curtain stuff and furniture of this color. There is nothing prettier for a kitchen window than a deep green shade, suggesting foliage, but of the olive-green, not the blue-green shades. It has this objection, however, that for ventilation the kitchen window should be kept always lowered at the top, and this means the shade rolled up tight, or flapping in the wind, or obstructing ventilation.

To get around this difficulty use the English type of curtain. Make a valance eighteen inches or so deep, to suit the window, and run it right across the window on a light rod, or a string. Under this put your real curtain-rod and hang two widths of the stuff on that, sliding on rings and reaching a little below the sill. If the curtains are mainly for decorative purposes, they may be very narrow, hardly more than meeting when drawn, and pushed back, ordinarily, to frame the window.

The valance makes a perfect ventilator. Old-fashioned kitchens had one tacked along the front of the mantel over the range, for the same purpose, and it aided the fire to "draw" just as a hood over a range does.

Suppose, then, we have a green-and-white, black-and-white or green-red-and-white linoleum in a simple tile-like pattern of straight lines, and deep green curtains at the windows, and in the window-pots of red geranium, chives, and herbs—plants always do well in the moist warm air of a kitchen. The woodwork may be white or deep green. The kitchen table may be covered with white oilcloth, or it can be one of those fascinating laundry tables whose top tilts back to make a little settee with a box seat. For chairs, have the cheap splint-bottom ones, with red or green painted frames like those the Shakers make. Then all the snowy, well-scrubbed whiteness of the kitchen ware will be good to look at, and the kitchen a place to delight a painter. And

and her morals were scarcely better than those of republican. It was in Alexander's reign that

none of it will be "fussy," expensive or inconvenient.

The same scheme will go equally well with gray enameled ware, but in that case it would be well to use more white in either the woodwork or the furniture. If your kitchen ware is white it will show up better against a shadowy background. If it is mottled gray, or blue, or brown, it ought rather to blend with the background and be set off by bright bits of color. White is a high light and effective as such; the neutral colors are not.

The ideal wall-covering for a kitchen is kalsomine or some sort of washable dull-surfaced paint; most of the washable papers and oilcloths are open to the objection that they are glossy and reflect the light, and that means unconscious eye-strain, which results in temper-strain. But kalsomine is more costly than whitewash, and therefore the glaring white wall is often seen where it need not be.

One way to dodge this is to employ a good whitewasher and get him to put some yellowish buff or other desired color into the whitewash, just enough to take off the glare of the white. In a room as small as the average kitchen it is perfectly possible to get an evenly-colored wall in this way at the least expense.

A kitchen mantel is a nice thing to have, if kept decorative and not allowed to degenerate into a catch-all, and it sets a sort of standard for the room. If there is one over the range, one effective way to treat it is to paint it and all the woodwork round the range dead black, put a frill of gay-flowered red-and-buff chintz round the edge, and set on it the kitchen clock, a pair of brass candlesticks, a brass match-holder, and a little brown or deep green earthen pitcher, tea-pot or jam-jar.—Housewives' League Magazine.

EXTRAVAGANCE IN NERVE FORCE

Most of us, through ignorance, put our physical and mental machinery to much unnecessary strain. We push and drive and force, wasting double the energy needed on just the simple things of routine living.

I once watched a friend of mine, who had been nervously run down for several years, getting a Sabbath night tea when the maid was out. We had the whole evening before us, but she hurried from pantry to kitchen, down cellar for the canned fruit and up, into the dining-room and out as if her life depended on saving sixty seconds. Not one motion did she make without using more force than she needed. She fretted about the shortcomings of the maid as she worked, and took no comfort in her dainty meal because an unimportant bottle of olives had been forgotten in the Saturday ordering. After supper, she hurried through the dishes at a pace that made me breathless, so as to join the rest of the family in a song. But by the time she was ready, she had tired herself out completely and had to go to bed instead. The most casual observer could see that she had come by her nervous exhaustion honestly. — Alice K. Fallows, in "Good Housekeeping."

DON'T FRET

When I see a woman with that beautiful countenance which won the heart of her husband darkened by a frown, constantly fretting and making all about her uncomfortable because there will be "dirt" somewhere; the maid-servant is slow and does not understand her business; baby is cross, always crossest when much is to be done; children unreasonable, and so on, I am tempted to exclaim: "Hush, dear woman, these useless repinings! Examine yourself; perchance the blame lies at your own door, after all. There is a talisman possessing a magic charm which will scatter all these evils. It is cheerfulness. The maid-servant is quickened and improved by kind, encouraging words. The very cast of your countenance, the tone of your voice, has its effect on your little ones. Then let your husband see that instead of a fretter, his wife is gentle, kind, self-denying, shedding peace and happiness around his hearth and brightening his home by the sunlight of her smiles. A man of sense is not slow in discovering the gentler virtues of his wife. The secret of her influence over him lies here. It is the mystic tie binding him to her, which naught but death itself hath power to sever. —United Presbyterian.

PRACTICAL HINTS

Old knit underwear can be utilized in various ways, especially the woolen; nice wash and bath cloths can be made from it by crocheting the edges around with tidy yarn. It can also be used in self-wringing mops, or simply as floor cloths by doubling and stitching with tidy yarn.

Save all your salt bags; they not only make nice jelly bags, but several put together and stitched on the machine make good dish cloths or wash cloths.

Gloves that will take the place of rubber gloves when working in the garden or washing dishes, are made by dipping old gloves into hot linseed oil, which renders them waterproof.

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Young Women

THE RED CROSS NURSE

She goes amid the maddened press
Of Teuton, Briton, Slav, and Gaul—
Our nation's white ambassadress,
The foe of none, the friend of all.

Above the guns, above the cheers
For flag of Kaiser, folk, or king,
The common cry alone she hears—
The cry of human suffering.

Still men will play the devil's game,
Though all must lose and none may win,
And still a foolish world's acclaim
Exalts the sworded paladin.

But tears will fall and lips will play,
And hearts beat warm in every land
For her who saves while heroes slay.
O valiant soul! O gentle hand!
—The Survey.

AUNT MARTHA'S VISIT

Mrs. Holter was wiping the shining new glass and silver with the pretty new towels. Her niece, a bride of a month, was washing them and talking happily of her hopes and plans.

"I'm so thankful you stopped off, even if it's only for three days, auntie. There are lots of things I want to ask your advice about. Has my bread too much flour in it, or did it bake in too slow an oven? I only know that it is too hard. I am going to systematize all my work, with a task for each hour, and each task is to be completed in its hour. I think I—"

There was an imperative ring at the door-bell, and Eveline wiped her hands, took off her kitchen apron, and hurried to the door.

"It was only a messenger-boy who wanted to be directed to Judge M's," she explained, upon her return, plunging her arms again into the dish-pan. "As I was saying, the only way to accomplish anything is to have a system. If that boy hadn't interrupted me, we'd have had these dishes done promptly at eight. From eight to nine I make my dessert, prepare the vegetables and chop the meat; from nine to ten I must do chamber work. That gives me an hour for sewing and mending before I have to get luncheon, and immediately after luncheon is my study and reading hour. Don't you see what a fine plan it is, Aunt Martha?"

"Yes-es," agreed Mrs. Holter, "but what—"

She in her turn was interrupted by the door-bell, and Eveline hastened away to answer it, and this time she did not remove her apron. In half an hour she came back, with her face flushed uncomfortably.

"It was Mrs. Morrison, the secretary of the church guild. She apologized for coming so early, but said she had twenty calls to make to-day. She is lovely and I should have enjoyed seeing her if I hadn't felt sure that the clock wouldn't strike nine before I had that dessert made. Now I must fly round."

She "flew around" to such purpose that a pudding was well under way before there came a hesitating knock at the side door. She threw open the door with a floury hand and resolutely faced a shrinking little Armenian peddler.

"No," she said firmly, before he had time to utter a word, "I don't want a thing, and I haven't a moment to give you. Good-morning!"

"I shan't get a thing done at this rate!" she exclaimed, impatiently, while a little frown deepened between her eyes. "There's the telephone bell now, and my cleaning hour half-gone!"

"The motor at one?" she repeated, with her ear at the receiver and her eye on the clock. "Oh, Robert, I can't possibly! I'm sorry, but you know, that is my study hour, and my system has been fearfully upset already. I'm sorry. Good-bye!"

She turned round from the receiver and took up a broom with a nervous hand. "O dear, Aunt Martha. There are so many interruptions! But I must not allow pleasure to interfere with duty."

Mrs. Holter looked steadily into her niece's troubled brown eyes.

"Sometimes, dear, pleasure is duty. If Robert has planned an hour out in the beautiful country for your pleasure and his, you ought to go. No house can be run without 'system,' but it must be an elastic system that allows plenty of room for interruptions — we must plan for them. Often they are the best things that come to us in all the day's course. Don't plan the first of the week all the work you must get through with by Saturday night, and then run breathlessly through all the long, lovely days, trying in vain to catch up with your task. Forgive me, dear, but I want you to construct your system of rubber, not of cast iron."

She had no time to say more or to judge the effect of what she had said, for the door-bell jingled again, and her niece obeyed its summons.

"Come right in and sit down," she heard Eveline say, kindly. You look tired, and I'm going to make you a cup of tea. Here is a dear old lady, Aunt Martha, who is selling cement. I need some of that for the jelly-dish Rob broke. I'll put the kettle on the gas stove, and then if you'll excuse me a moment, I want to telephone to Robert."

"It's I, Robert," she called. "I want to say that Aunt Martha and I have reconsidered, and accept your invitation for one o'clock with much pleasure. A quarter to one? All right, if the luncheon dishes aren't done! I don't ever intend to miss an outing with Bobbie, dear. That's all. Good-bye!" — The Churchman.

A STORY WHICH IS ALL TRUE BUT THE NAMES

Jones and Dickinson are next-door neighbors. Both are active church-workers; and, although they are members of different churches, they are close friends, and are very frequently together. One evening last summer they were together on Dickinson's porch, when two young women passed.

"It's a shame that Culbertson girl isn't warned," said Dickinson. "She certainly can't know about the Williams girl."

"Know what about the Williams girl?" repeated Jones.

"That she is a girl of no character," said Dickinson. And he proceeded to justify his characterization of the young woman in question by reporting a number of startling stories which he said were current about her.

Jones listened eagerly. The stories had not reached him before, although the girl was an attendant at his church, and he thus knew her fairly well. He was surprised, shocked, and—interested.

The stories kept running through his mind after the conversation had drifted to other matters; and, when he went home an hour or two later, he took the first opportunity to mention the Williams girl to his wife.

"I have a terrible thing to tell you," he said sadly, but it may be with a touch of self-importance, in his capacity of the bearer of valuable information. And he proceeded to repeat, in even greater detail than Dickinson had employed, the unfortunate stories about Miss Williams.

Before he had gone very far with his account he began to realize that his wife was not listening with the rapt interest which he considered his due. She looked annoyed, and several times seemed on the point of saying something herself. Her politely restrained, but very obvious, impatience disconcerted him; and he brought his narrative to an abrupt end with the inquiry, "Had you heard about it before?"

"Yes, Mrs. Dickinson told me all that months ago."

"Then why haven't you—" said Jones, very much hurt.

"Why should I have ever mentioned it to you or any one else on

earth?" retorted Mrs. Jones. "Why should Mrs. Dickinson have told me? In the first place, whatever the probabilities may be, we don't absolutely know it's true, and nobody with a conscience would be willing to help brand an innocent person with so terrible a suspicion." Jones winced. "Then, even if it is true, what possible good can come to us or any of our associates by spreading that sort of information? We don't come in contact with her except to speak to her at church, and we are in no danger from her; and it would be much better for us if we didn't know anything to her discredit, no matter what the facts really are. I am heartily sorry, for Mrs. Dickinson's sake and mine, that she ever told me what she did; and I am sorry for your sake—"

Jones is a good fellow at heart, and he profited by the rebuke. He promised never to allude to the matter again unless some circumstance came up which forced its mention, and he would not be writing about it now if it were not that he feels sure that others will profit by his slightly humiliating experience. We are very conscientious about swatting flies and using antiseptic mouthwashes, but how many of us who bear the name of Christian are making any effort to arrest the progress of the deadly gossip microbe, of which the air is so constantly full? Jones and Dickinson are very common types, but the Mrs. Joneses are sadly infrequent.—C. E. World.

THE WOMAN SANITARY INSPECTOR

BY JANE STEWART

"Thank God, it's a woman this time!"

The woman sanitary inspector smiled reassuringly at the young woman in the tenement-house flat. She had rapped several times and received no response. Finally she had spoken, telling her errand. The sound of a woman's voice had caused the door to be opened and she was promptly admitted.

"You see," explained the occupant, hesitatingly, "I can't be letting men into the house when I'm all alone. I'm glad it's a woman this time."

The woman inspector went carefully through the tiny flat, noting the open garbage-pail under the sink; the bad odor from the sink and lavatory, both of which needed flushing with disinfectant; and many other things. She gently told the young tenant that the middle of the bed was not the proper place in which to set the pan of bread to raise; and she gave her much helpful information regarding ventilation, the airing of clothing, and other sanitary methods before she left, receiving the warm thanks of the tenant for her help and an invitation to come again.

Mrs. W. had been appointed to the position of "instructive sanitary inspector" in response to the earnest request of certain women civic workers, who had persuaded the public-health officials that there were many duties connected with sanitary inspection which could best be done by a woman.

She had been well received wherever she had gone, because she had not conducted herself officiously, but came as a friend. Her coming generally meant a cleaning-up. Her keen, experienced eyes saw in many places serious sanitary defects which the men inspectors for obvious reasons had overlooked. She was not only a sanitary scientist, but a trained housekeeper and nurse, a teacher, and a philanthropist in spirit.

Practical in her plans, Mrs. W. found no end of opportunities for helpful service. Once a good-natured, confirmed woman drunkard said to her:

"Honey, soap is dear."

Mrs. W. was ready. Producing a cake of soap, she remained long enough to see the cleaning done—for even cakes of soap can be exchanged for beer-checks.

Equally was she impressed by the tremendous need and importance of the work she was doing. She saw that more could and should be done to wipe out preventable disease; and she felt deeply the necessity for teaching the dangers of dirt to children and women in the homes.

In the pursuance of her official duties she faced the fact that many of the poor must be taught how to live. This was specially true of foreigners, to many of whom American standards of living are entirely unknown and who have no redress. The existence of a health department, she found, was unknown to many, and even if they had known, they were unable to send written complaints or feared to awake the landlord's animosity by so doing

On its part, the health department found that Mrs. W.'s services filled a long-felt want. She was conscientious and devoted to her work. She did not ask treats. She saw the sanitary evils and knew how to meet them so that they might be abated.

Instead of sending a man to look at one thing in a home because it had been complained about, this able woman was sent to go thoroughly over every part of a house where trouble might be expected and scrutinize carefully all probable danger points. Her inspection included the cellar, the water-closets, the privies, the public halls and stairs, the roof, the out-premises, the individual apartments, and the plumbing. Mrs. W. found that even sewers need attention in the dry seasons and need to be flushed. She endeavored to make every one responsible for his own duties in cleaning and to get them all to coöperate for public sanitary needs in the care of common areas.

She made clear to the medical authorities that her labors were greatly facilitated by her official powers and by the backing of wise health laws upheld by municipal enforcement.—Western Christian Advocate.

—We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—John Ruskin.

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Young Men

TRY IT

Help a brother on his way,
Give a lifting hand to-day,
Say the kindly word of cheer,
Help to dry the mourner's tear,
When you've done a kindness real,
See yourself how good you feel.

Do you meet a fellow down,
Do not greet him with a frown;
Do not turn away in scorn,
Grip his hand and say "Good morn!"
Try his little wounds to heal,
See yourself how good you feel.

There's no joy compared to this,
Earth can ne'er bestow such bliss,
Help another on his way,
Have a cheerful word to say,
Then when evening shadows steal,
See yourself how good you feel.

—Sacred Heart Review.

THE BANKER'S INVESTMENT

"Is Mr. Wilson in?"

"Yes, sir, but he is very busy with correspondence this morning."

"I think perhaps he will give me a few minutes," the visitor said, and, notwithstanding the notice over the door of the private office—"No admission" — he rapped gently and walked in.

"Why, good-morning, pastor," said the banker, looking up from his desk and extending a hand in greeting. "Pleased to see you. It's not often you favor us with a call during business hours."

"No," he said. "I know you are a very busy man and I do not like to trespass on your time, but I have an urgent matter this morning that I wish to consult you about."

"Some church business I can help you with?"

"Well, yes and no. The fact of the matter is I came to see if you did not want to make an investment."

"An investment, eh? This is rather a new line for you, is it not?" he asked, looking keenly at his visitor. "What is it, the stock market, real estate, or a gold mine?"

"You have another guess coming to you," he said, with a quiet smile. "I do not dabble in those things, as you know."

"It must be the church then. What size cheque do you want?" he laughingly inquired.

"Well, this is the case in a nutshell, Mr. Wilson. You know the widow Watson, do you not?"

"Why, yes, I think I remember her. Sits a few seats in front of us in church, and has a number of children. Husband died a couple of years ago?"

"Yes, that's the case. The oldest boy matriculated this summer and is anxious to go to college this fall. He wants to take a medical course, I believe. As you know, the fees are heavy and the course an expensive one. The mother cannot help, as it takes all she earns to keep bread on the table and clothes on the backs of the children. The boy is working in the sawmill now, and will earn what he can during holidays, but it will require a considerable sum each year beside that to make a college course possible."

"I see," said the banker musingly, "and you want me to put up the necessary cash. What dividends could I expect on such an investment, pastor?"

"Well, nothing much in dollars and cents, but as an investment in manhood, I think it's a fine proposition. He is a smart lad and will make a clever and useful man if he gets a chance."

"Not be a case of sharpening a knife to cut myself with, would it? What are the chances of the boy going wrong when he gets down to the city? Some of them do, you know."

"I would not be afraid to guarantee the boy's conduct," the minister said.

"What are your reasons?"

"Well, he will only have money enough for bare necessities, he is ambitious to succeed, and he is a good Christian, which is a sheet-anchor to any lad going into the temptations of city life."

"I believe you are right," said the banker, with conviction. "I suppose it would take two hundred dollars a year? My son George cost me a good deal more than that. In his itemized account the young rascal put down a good deal to charity, but I guess charity covered a multitude of sins."

"You have no cause to complain as far as George is concerned. He will make as fine a man as his father in a few years."

"A doubtful compliment to the boy, eh?" he laughingly replied. "There are worse lads, I guess. But to return to the matter in hand: if you think the amount named would do, I will put that sum in your hands and be responsible for a similar amount each year until the college course is completed. I was looking up my 'tenth' account only yesterday, and find I have quite a sum to distribute as charity in some direction."

"A thousand thanks for your generosity, Mr. Wilson," the minister said.

"Not a word, pastor. It's one of the pleasures of my life to help in such cases. I do my preaching this way. Hope the lad will do well. Good-morning," and opening the door, he bowed his visitor out.

Fifteen years passed. In due time Walter Watson graduated with honors and settled down in his home town to follow his profession. With a thorough knowledge of medical science acquired by years of patient study and an attractive personality, he soon succeeded in building up a lucrative practice and bid fair to become one of the most skilful men of the town.

In the meantime the minister to whom he was so much indebted had removed to another pastorate. Returning to visit his former parishioners, he called on the banker. In course of the conversation Dr. Watson's name came up.

"I see our protégé is a pretty busy man," said the minister.

"Yes," replied the banker. "He is doing well and has built up a fine practice."

"He did not prove a disappointment, then?"

"Why, bless you, no. He saved my life last winter, and that little deal between us was one of the best investments I ever made."—Onward.

THE SECRET OF SUCCESSFUL AND INFLUENTIAL JOURNALISM

An editorial in the Springfield "Republican," occasioned by the death of Dr. St. Clair McKelway, the editor of the Brooklyn "Eagle," draws attention to the singleness of purpose that must characterize the newspaper man. What this noted journal says about the secular press is equally applicable to the religious. Dr. McKelway had an opportunity, at one time, early in his career, to enter public office, in a position that was very tempting to him, financially and otherwise, but Thurlow Weed urged him to give it up and stick to journalism, which he did. The "Republican" comments thus:

"More than any other profession, newspaper work admits of no divided allegiance. The great mistake of Horace Greeley's life was made when he allowed himself to be persuaded to run for the presidency, and thereby an honorable career was brought to a sad anti-climax. Instances might be multiplied of office-holding editors whose influence has thereby been dissipated. The editorial office calls for judicial quality of the highest order, and no office-holder possesses that. He cannot be a disinterested commentator on men and things. It is necessary that the editor keep himself free from entangling alliances of all kinds. The newspaper men of the United States are slowly coming to this larger view of an environment which is quite necessary to them as to our judges."

This is, in short, the law and the gospel of all journalism. The editor of the religious paper who is seeking office, preferment, emoluments of any kind, cuts the very nerve out of his usefulness. His strength lies in his absolute independence, where he needs curry no favors, and is not called upon to ask himself constantly what influence this or that position on important questions will have on the votes he is seeking. The judicial temperament is not cultivated under other circumstances. The great editors of church and secular papers have kept their influence in proportion as they have kept themselves in this respect at least disentangled and unspotted, and have been above suspicion of seeking preferment for themselves. The experience of Dr. McKelway is a case in point. The newspaper business is so jealous that it demands all there is in a man. It will brook no divided allegiance or the use of itself for ulterior purposes. A newspaper man must know nothing but his paper and its relation to the public.—Ex.

HIS FRIEND THE RAT

Any man who will keep a stuffed rat in his room wherever he goes must have a story to tell about the rat. This man has.

"The story," he said, "concerns an experience that made my hair curl. I am an engineer. I was once retained to report upon the working of a mine in southern Arizona. The mine was called the Barbara. On an adjoining claim was another mine called the Hyperion. A dispute arose. The Hyperion people claimed that the lower levels of the Barbara had been bored into their ground and half a dozen fortunes taken out of their mine.

The first thing to do was to make a survey of the Barbara. The Barbara people, of course, objected. Finally, an order for the survey was secured from the court, and I was sent, with a man named Jim Banks, to make the survey.

There are tricks in all trades, and the Barbara representative knew a few in his. When we reached the mine he said that the tunnel we wished to explore was in a dangerous condition. There had been a cave-in, the timbers were rotted, and so on.

We classed him as a liar, though he turned out to be right. We worked our way into the tunnel until we ran against a jam of fallen timbers. The timbers, however, were sound, and had plainly been arranged to stop our progress. Banks went back for an axe, while I worked at the roof with a pick to dislodge the center pieces.

I succeeded, and had climbed half way over into the other side of the tunnel, when there came a terrific crash of loose ore from the roof. It fell on both sides of the timbers, pinning me in a hole which would have been a grave right there but for a few sticks which held the mass of ore above.

The place was barely large enough to move in, and I knew it was certain death in a few hours unless Banks could dig me out.

The foul air was getting into my brain, and I think I was actually insane with the fearful dread of being buried alive.

I had given up all hope and was almost swooning, when I heard a strange, scraping sound above me. I yelled, but received no answer. With new energy, I threw my body against the walls and tried to pick out the ore from between the lodged timbers. Still came the queer scraping noise, which seemed to come nearer and sounded not unlike the steady grinding of a saw. It seemed to last for hours, though it could hardly have been a minute after when a bit of earth dropped to my feet from the upper end of the wall, and along with it came a big gray mine rat.

That rat saved my life, for he left a clear hole for his trail, and through it came a breath of fresh air that gave life to me. The fellow had bored his way through from the shaft side of the cave. I stayed there two hours after that, until Banks found the cave, got help, and dug me out without breaking the airhole.

I caught the gray rat, too. I kept him fed up like a king until he died, and I wouldn't take a lot of money for his skin now."—Selected.

SUCCESS BUILDED SLOWLY

In a large business there is urgent need for those who can endure and achieve. All business is in need of employees who are not easily discouraged. Those are wanted who recognize the advantage gained by overcoming obstacles. A structure worth having is not built in one day.

The structure that stands has gained little by little, and the result of the effort and endurance is seen. Obstacles to be removed but prepare one better for the march of success. What if one makes a failure in an investment or in holding a position after doing one's best? That is no cause for discouragement, for the knowledge gained makes the apparent failure but a stepping-stone to better things. It will show how to prepare for emergencies in the next undertaking and how to meet them better.

As the successful person looks back on the road he has trod, he rejoices over every obstacle that he has had to overcome, and every failure he has encountered.—Monitor.

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Science and Health

ARTIFICIAL ILLUMINATION

Enormous progress has been made during recent years in the science of illumination. This has not only been of great value in safety and convenience in trains, boats, factories, streets, stores, theaters and churches, but it is a distinct benefit in conserving the eyesight of the human race. The development of the tungsten lamp is probably the most marked improvement in artificial illumination that has recently been made, for it not only increases the light capacity but decreases the cost of consumption. Most electric companies will, on request, furnish tungsten lamps free to consumers just as they have heretofore supplied the now old-fashioned carbon-filament lamps. As an illustration of the superiority of the tungsten lamp over all other lamps, it may be said that the United States government has issued an order that all carbon-filament lamps shall be abandoned in its buildings and that 25-watt tungsten lamps shall be substituted in their places.

One of the best lights for illuminating such places as railroad sheds, foundries and blacksmith shops is what is known as the "flaming-arc lamp." It has been improved so that the fumes of the arc are condensed and do not escape into the air nor become deposited on the globe. It is a cheap lamp to maintain, as one set of carbons will burn from 100 to 120 hours without attention.

The proper natural and artificial lighting of school-rooms has a most marked effect on the health of the school-children. One interesting fact disclosed by these investigations is that girls' eyes are usually worse than boys' eyes. This is accounted for by the fact that girls are taught to sew early in life and oftentimes with insufficient illumination. Sewing lessons should not be given to little girls before seven years of age; good light should always be assured; and discrimination shall be shown between girls having good eyes and those having poor eyes.

On account of the effect on children's eyes, the size and style of types, the quality and color of paper, the illustrations, the angle and the position in reading and writing, the color of blackboards and chalk in selecting school books and school supplies should all be taken into account. Black type on a yellow background is the most legible of all combinations, especially for distance, while black type on a white background comes sixth in order, out of thirteen specimens.

The work of the railway-mail clerk is one of the most trying occupations on the eye. The United States Post-office Department has recently taken up the matter and is preparing to equip all our post-office cars with the best and least injurious methods of illumination. Several of our state departments are taking active steps to regulate the lighting of cars and the headlights of locomotives and automobiles. The blinding result of excessively powerful lights on locomotives and automobiles is well known. While such machines should be abundantly lighted, to insure safety to all concerned, excessive illumination should be condemned and forbidden.

The indirect lighting of theaters, churches, restaurants and cars has produced a revolution in interior illumination. This method is most restful to the eyes, and when sufficiently abundant, is an ideal method for the lighting of interiors.

Street lights should be protected by glazed or opaque globes. When properly installed and placed, such lighting is sufficient and is much easier on the eyes than the old unprotected style of lights. The glazed or opaque globe seems to be coming into general use, and its use should be encouraged, not only in public places, but in houses as well. Clear globes or lamps should never be used; they are very trying on the eyes. The nearer artificial lighting can approach daylight, the more nearly perfection is reached.

In Germany they are experimenting with marble globes instead of glass globes. The marble is planed down till it is thin and translucent, and the light produced is almost the exact counterpart of daylight. One investigator has shown that a screen coated with an aluminum powder, placed in front of a light, will produce an illumination exactly like daylight by means of which even colors can be judged with perfect accuracy. The day may not be far distant when artificial illumination will become a perfect substitute for daylight. In Holland women and children are forbidden to work in factories or workshops where artificial lighting is necessary before 9 o'clock in the morning and after 3 o'clock in the afternoon. These questions are being discussed in England, France, Holland, Austria and Germany. In this country, New York and Wisconsin have taken up this question, and it is to be hoped it will soon receive serious official consideration everywhere.—Ex.

THE FOOD VALUE OF FISH AFTER COLD STORAGE

The need of some safe, efficient and hygienic method of preserving food materials for human consumption is being more forcibly brought home to American purchasers and producers every year. The value of desiccation has doubtless been under-estimated, although it has limitations, such as the alteration of flavor and the relative expense. Sterilization by heat is applied in many cases with success. The use of chemical preservatives has received a wholesome check through legislation. Much careful consideration has been directed to the possibilities and the limitations of cold storage as a mode of food-preservation, from both the hygienic and the economic point of view. Although the preservative effect of low temperatures on foodstuffs has long been known, the study of the chemical changes which the products may undergo during prolonged refrigeration has not been vigorously prosecuted until a comparatively recent date. In this work the Federal Board of Chemistry has been particularly active, and numerous statistics have been published in regard to the effect on meats, poultry, eggs, butter, etc., of cold storage. There are, however, few data available in regard to the effect of cold storage on fish, although this method of preservation has been longer used for fish than for many other food products. The importance of information on this point is evident, as fish are specially susceptible to decomposition. A plant for the freezing of fish by means of salt and ice was established in New York City as early as 1861. The frozen-fish industry in America had its real beginning in the early nineties, but progressed very slowly because of the long-maintained prejudice against cold-storage products, and frozen fish in particular. The development of the ammonia process for the production of low temperatures has been one of the chief factors in fostering the cold-storage industry. Each firm has its own method of freezing fish, but the general practice seems to be to freeze the fish, dip them in water and re-freeze in order that they may be completely encased in ice. They are then stored at a temperature of — 16° C. (3.2° F.). The coating of ice, which is renewed as occasion requires, prevents loss of water due to surface evaporation.

An investigation conducted in the Biochemical Laboratory of Columbia University at the College of Physicians and Surgeons, New York City, shows that there is no depreciation in the nutritive value, or any change in the sanitary character, of the fish during two years of cold storage. Convincing as these studies are of the excellent possibilities of preserving fresh fish by the freezing process, they must not be allowed to disguise the fact, says "The Journal of the American Medical Association," that they do not give a clean bill of health to animal tissues removed from cold storage and exposed until sold or even kept iced in a common refrigerator. Neither can spoiled food be adequately preserved by any method. It is unfortunate that the efficiency of useful processes is sometimes impugned by unjustifiable applications of it. This has been true of cold storage.

WALNUTS AS FOOD

A London medical journal recently published some interesting facts concerning walnuts as food. According to this authority, "thirty large walnut kernels contain as much food value as two and three-quarters pounds of lean beef." With beef worth approximately twenty cents a pound, this means that each walnut is worth about two cents as a food product as compared with beef. That these facts will greatly encourage the production and consumption of walnuts is hardly to be expected. There is some consolation, however, in the thought that when meat has become a luxury to be indulged in only by the rich, the general consumer can keep his dinner very well—somewhat like Peter Pumpkineater's wife—in a walnut shell.—Ex.

—"Ah wus thinkin'," said 'Rastus Johnsing, "what a nice, peaceful-laike world dis here universe would 'a' been if it wasn't for de movements of de human under jaw."—Philadelphia Ledger.